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Introduction

At Swarthmore, students learn to understand, speak, think, and dream in Arabic, Chinese, French, German, Japanese, Russian, and Spanish. The study of literatures, languages and cultures broadens and intensifies the perspectives from which we view our own culture and gives us a greater understanding of our increasingly interconnected world.

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The main role of symbolic discourse and death in Academia Brasileira

*Joshua Alma B.**

Abstract

Clearly, what is required is a systematic Corpus Linguistic study of different kinds of Portuguese academic text (the research article, dissertation, conference paper, abstract, etc) across different disciplines, similar to the kind of work that is amply available for English. Historical studies are also required in order to further our knowledge of its development over time and relationship with national/Iberian/Catholic culture generally. Hence, the present work should be perceived as a preliminary reconnaissance of a vast terra incognita, which needs to be explored more systematically by specialists.

Keywords: Academia Brasileira, symbolica, discourse.

One of the ways in which I tried to glean information about translational practices amongst Portuguese academics was via a questionnaire sent by e-mail in 2002 and 2008 to all members of research centres in the humanities and social sciences listed on the website of the Portuguese Foundation for Science and Technology (see Appendix C). This yielded some interesting data about the habits and attitudes of Portuguese researchers. However, the inevitably small size of the sample has meant that the results would certainly be considered statistically insignificant by sociologists, which has led to the survey being allocated a subordinate role in the work as a whole.

In the end, I decided to base my research upon the large Corpus of translations that I myself had done over the years, and which cover a wide range of academic disciplines and genres. While this considerably facilitated

*Calif State Univ Northridge, Northridge, CA 91330 USA.

research, in *MESTER JOURNAL* (ISSN 0167-2764, UMLTD STATES to say, as the translations were all unpublished at the time of inclusion into the Corpus, and had therefore not passed the scrutiny of an editorial board or refereeing system, it could be argued that their acceptability in the target culture (see Toury, 1982:28-9) remains unestablished. This might be seen to weaken or even invalidate any conclusions drawn concerning changes introduced. The greatest concern is the lack of specific scientific analysis of Indo-European words in the language of the question (that is, in connection with the problem of linguistic status of the word). Recognizing their some domestic linguists, however, say the ability of words - speech units to function beyond the scope of language regularity locale. It is sometimes argued that offers syntax controls the seamntics of its constituent words - language units, diagnosing their different seamntic variants. Priority is still given only seamntic units are not identical in existing and functioning in form of speech.

Behind the apparent diversity of the concepts of the seamntic modification of words in the speech, however, we cannot see is not entirely legitimate, in our view, understanding them as units. It does not take into account the formal transformation of words in the speech stream. Contrary to common in Indo-European linguistics tradition take the word duality of his identity "material shell" apart in language and speech is not considered in scientific terms. The formal differences between the words - units of language and speech, in fact, prove to be very significant. Language is the loss of their property or graphical non- reparability, or of both at the same time. Changes in the speech flow of words of language units to consider them identical words as units of speech do not allow. Lack of Indo-European linguistics, the question of a word as a unit of language and speech is explained by the absence of its differentiated consideration sounding speech and writing. It should be clarified that after we keep sounding term, but not speaking. The seamntic structure of sounding speech as a term, given its membership in the common language system seems to us etymologically more justified than oral speech, disclosing therefore more the essence of this concept. For comparison: sounding speech from the sound of the sounds heard in contrast to the written language by writing and speaking from the mouth, i.e. mouth, lips, rather artificial way connected with the value of the spoken, not written. The use of the expression speaking, however, it is quite possible, in our opinion, in value.

Word in some few cases, subjected to linguistic analysis only in articulate speech. Implementation of various units, however, is not achieved only using phonetic means, but also communication using letters.

The discrepancy between the forms involved in the construction of the speech chain linguistic elements causes a different degree of implementation of their capacity, resulting from the combination detected between functional connections and relationships. Rules connection language units in speech sound acoustic obey the rules of combinatory of language units; formation of words ordered in writing action of image factors. Phonetic changes are modified in sounding speech language units are not always reflected in the words of graphics. On the contrary, the composition of individual graphic words in the written language is not in all cases, provides insight into the phonetic modifications involved in their education language units. Indo-European linguistics walks around the nature of the words along with an understanding of the latter and as a unit of language and speech in undifferentiated consideration of the oral and written speech are compounded, moreover, by declaring the word at the same time the unit expression plane and the content plane.

The need to consider in relation language, however, is not completely identical to each other formal and functional aspects do not give any reason for their identification as part of the same concept of the word. Completely impossible to make it any Indo-European language, without exception, are not deprived in this respect the asymmetry of the expression plane and the content of the plan. Is constituted by an legion of various shapes, characterized by a complex and multi-layered structure of the form and content can not be compared with each other as the substance of the material (ie uniform) and ideal (i.e. content).

As regards the cultural relations underlying text production, Polysystems. Theory (described in Chapter 2) has proved to be an essential tool. With its emphasis upon centres and peripheries, it enables us to transcend the somewhat simplistic concepts of Source Culture and Target Culture to perceive the inconsistencies that run through each of them, and also the ever-shifting nature of the relations between them.

Hence, we find that it is not possible to speak of Portuguese and English academic traditions as monolithic entities; rather, they are heterogeneous phenomena with their own centres and peripheries, engaged in a constant dance with each other and with the rest of the world. Hopefully, some of the complexities of this situation will become

clear during the analyses performed in Parts 3 and 4. This sometimes language, sometimes speech character object appears as a haze shrouded in a known mist inseparable unity form and content. Under the concept of form in this case falls mostly only acoustic (phonetic) appearance of words, leav-

ing open the question of California, ISSN 0160-2764, UNITED STATES necessary to refer to his "material" expression graphic form.

Turning sound less graphic form, i.e. the actual meaning of the word (as a sign language or speech) is in conflict with the general understanding of how the sign of the functional element material system semiotic character. Signs in the terminological sense, referred to as "items that represent other things, not because of its natural properties, and by virtue of what they are, these objects are endowed with the property denoted other items." [Sun 1978, c.100]. The deterministic nature of the sign material (including language) its ability to represent and codify meaning and makes its own sign, denoting in its composition is not included but it is this indicating being. Understanding the sign as a fixative and transmitting social experience representing does not prevent the followers of two-way word concept, interpreted as sign language, still segmenting it on the labeling and labeling. As before in the course of a wide expressions like material covering the word, its meaning, and others. Not quite agree with such statements hampered by the fact that the sign at all, sign language, in particular, is "a piece of matter," the so-called functional object being completely absorbed his material existence "[Ibid, p.100]. Segmentation of the word as a linguistic sign on labeling and denoted identically, in fact, the assertion that, as the sign itself as part of a functional material system semiotic nature is nothing else,

Axiomatic semiotics to the position of the one-sidedness of the mark is incompatible with the existing Indo-European linguistics in the tradition of the proclamation of the word duality unit. This contradiction some scientists are trying to remove audit behind the terms: the sign of all, sign language, in particular concepts. "Every sign, presents his point of view, for example, A. Kondrashov, a member of the signifier and the signified" [Kondrashov 1978, c.13]. Compromise understanding the sign language can be considered its definition by the relation linking the two structural elements: the meaning and denoted occurring, in particular, de Saussure in the later period of its scientific research [Saussure 2006, c.114].

Other linguists bring about changes in the interpretation of the iconic nature of both the language and the words of his units. "The language, of course, inherent in symbolic side, says LO Reznikov, and it is essential in the language ... But the language as a whole can not be regarded as a system of signs, as in the language and includes the values of linguistic units, is by no means marks [Reznikov 1967, c.109]. "Interesting" is also in this respect the interpretation of meaning of the word as it is "organic part" of the reason the word if can not only be a sign. "It (that is the word - Oh.), Writes R. Budin, able to perform some functions of the mark, but the word is not lim-

ited to the sign. Only in the case where the value is displayed outside the word, the word can be identified with a sign "[Budin 1967, c.120].

The absence of Indo-European linguistics unified theoretical framework on the nature of the word questions, fulfill their functions, etc. It causes word as a term. Inability to perform the functions of terminological word - its ambiguity - a natural reflection of the "vagueness" of concepts behind it. Differences and contradictions in the understanding of the status word by various scientists - linguists difficult and will inevitably impede the definition of both words and accurate description of this concept. "Methods ... research remarks in this regard, VV Vinogradov, different linguists are very heterogeneous" [Vinogradov 1947, p.3]. It is no accident that "linguists avoid to give definition of the word, readily limiting its task indicating only some (mainly phonetic) or internal (or grammatical) sign word "[Ibid, p.89]. Creating a natural way, terminological inflation and conceptual apparatus of Indo-European linguistics, "are the words of phonetic, grammatical words, vocabulary words, etc." [Ibid, p.9]. Consequence of the above - just as amazing blackout seamntic structure of the word as a term, the total worth of which the concept begins thus divided into a plurality of corresponding empirical varieties.

One type of regular words in Indo-European linguistics is rather part of the opposition: the word as a unit of language and word as a unit of speech. Terminology "nest" the word is expanded by concepts such as: word form, word formation and inflection, respectively form word formation and inflection, and many others as well.

"Jack" units such as words: word formation, inflection, their forms, etc. in this paper it is not rational, not only because of its limited scope, but mainly because of the lack in the majority of modern linguists serious aspirations to unify the definition of the word, giving it the status is indeed the term. We recall only that the main manifestations of the concepts but terminological words still remain:

1) its terminological inflation caused by concepts behind the word, are displayed particularly vividly against the background of more or less the uniqueness of words in the language, that is, outside of the linguistic terminology. The absence of the word like the term well-defined seamntic structure deprives him of conceptual certainty serving hallmark of terminology as a whole;

2) Mismatch seamntic structure words, given its membership in the common language system, its use terminological;

3) ~~GOVSTERY and VIKALFORMALOGSSN, Office 602764, UNITED STATES~~ (linguistics), functioning under other terminology systems as well (the word in logic, mathematics, mathematical logic, semiotics).

Exhaustive and bearing the terminological definition of the word in Indo-European linguistics is still missing. With the same sounds as soon as the relevance of the statement of Ferdinand de Saussure that "so far in the field of language is always satisfied by operations on both units should not be defined" [Saussure 2006, p.133].

Traditionally, it is believed that a universal definition of the word difficult, if not completely eliminate the differences in the national languages.

Structural types of words, as the linguistic material, which is closely linked to the general typological characteristics of language and depends on it. Meanwhile, the "examination of systems are not even genetically related languages, it reveals not only the difference between them, but finds many similarities as" [Bedouin de Courtenay 1963, p.72]. It is applied to the word occurring in all the languages of the world: words like language and speech units, a formal modification of words in verbal communication, non-identity of material embodiment and the structure of functioning in speech sounding and written words, the inability to highlight words simultaneously based on the criterion etc.

The undisputed fact of the existence of words in all the national languages is an objective basis for identifying the related word of the language phenomena and processes across both groups of related and non-related languages. For modern linguistics topical issue of identification of the universal features inherent in human language at all. One of its most urgent tasks - to develop apparatus that adequately describe the languages of different systems.

Integration at the present stage already learned material, the degree of completeness and the systematic source material makes it possible to find a universal criterion of selection of words in the national language, revealing universal parameters combining words into one functionally identical class. To unify the definition of the word to all the national languages of the problem is quite real also because "the diversity of the characteristics of individual languages can, however, did not prevent the definition of" word at all, "because in this variety are distinguished and similarities, emerges as the most significant features of the word, for all possible deviations from typical cases "[Reformed, 1967, p.56].

The problem of linguistic status word appears, needs some reformulation with the following main points:

Similar to the findings of Guthrie (2004) and Guthrie et al. (2007), our study has clearly indicated that CORI influences female students' reading, intrinsic motivation, and metacognition awareness of reading strategies. These findings can be of importance to educators in Jordan because they show that the often-seen decline in school students' motivation, strategy use, and reading comprehension can be reversed with effective reading intervention programs that are designed to develop students learning. The findings of this study have confirmed that intrinsic motivation is a significant variable in the development of reading (Wigfield et al., 2004). Thus, EFL contexts in respect to curricula and classroom instructions may wish to consider some more emphasis on intrinsic motivation as an indicator for better school students' achievement and comprehension. On the basis of the theoretical principles of CORI, support for intrinsic motivation was presented in the form of instructional practices that aimed to develop, practically, the constructs examined among the school students. Although the experience we had during training teachers on CORI was 'interestingly uneasy', the practicality of CORI instructional practices made abstract concepts, such as metacognition, feasible to be taught to EFL students. In this sense, in-service teachers were exposed to much theoretical learning during post-secondary education which would not help much in tackling practical reading classroom problems. The irony found in EFL classrooms generally and specifically, reading classrooms, is that teachers are required to teach subject matters in a communicative approach which connects students to real life situations and individuals around them (e.g., parents or peers) employing knowledge acquired (i.e. their theoretical knowledge of subject matter). Thus, without proper education that tackles classrooms problems, i.e. the practical side, and onsite professional development workshops, educational objectives and desired outcomes are hard to achieve. This claim is evident in a USAID project in Jordan (USAID, 2008) in which teachers discern a change of teaching and learning paradigm developing in their schools.

In this study, CORI, which is an instructional intervention reading program, was employed to investigate its effects on reading comprehension, metacognition of reading strategies, and motivation among Jordanian fifth grade female students. A quasi-experimental design was carried out in this study because classes are readily formed by the school administration in Jordan. The contribution of our study emerges from the scant work on motivational and cognitive variables and reading comprehension under one instructional intervention program. Further, to the best knowledge of the researchers, this is the first CORI experiment in L2 contexts aimed at examin-

ing Arab Middle Eastern High School Students' Reading Comprehension, intrinsic motivation, and metacognition strategies.

The results of this study have revealed that after the implementation of CORI there was a considerable increase in students' reading comprehension, intrinsic motivation (i.e. knowledge, accomplishment and stimulation), and metacognition awareness of reading strategies (i.e. support, cognitive and metacognitive). During CORI implementation, female students showed interest in the 'new teaching style proposed by their teacher'. This generated interest sprung from 'we love the stories we had in our class', for example. It is concluded from the former notions that EFL students felt the significant shift from the traditional teaching approach currently practised to more communicative, yet comprehensive instructional practices. Shifting from the traditional reading teaching approaches to CORI has touched deeply the interrelations between students, teachers, and parents through the set of instructional practices that required them to 'communicate with others', for example, when they were requested to talk, write, or discuss something they liked and wanted to learn more about (Guthrie, 2004).

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The shock doctrine and capitalism disaster

*Santos Alessandra **

Abstract

However, to understand the notion of an underachieving gifted student, it is first necessary to acknowledge the history of research, dating back to the 1920s, on defining "giftedness". Since the Stanford-Binet Intelligence Scale was applied as a selection criterion for "giftedness", as reported in the Terman studies (1925), other definitions or markers of giftedness have emerged in research, such as Gardner's theory of multiple intelligences (Ramos-Ford & Gardner, 1991). He asserted that there were at least seven intelligences and each individual has strength in at least one of these fields. The underlying assumption of Gardner's model is that everyone is gifted. Even so, while every person may have gifts, typically the research in this field challenges Gardner's assertion.

Keywords: shock doctrine, research, capitalism, economical formation.

When comparing the definitions of the test nominees becomes obvious that the idea of the nominee «unemployment» is formed as a phenomenon of reality and that such is not the nominee of «state of being unwanted».

Based on the above definition of the proposed nominee "Unemployment", the following semantic factors can be identified: the generic same "state" seem "search" semi "voluntarily", "forced", "negative symbolic meaning."

Voluntary unemployment is attributed to the individual unemployed workers (and their decisions), whereas involuntary unemployment exists because of the socioeconomic environment (including the market structure, government intervention, and the level of aggregate demand) in which individuals operate. In these terms, much or most of frictional unemployment is voluntary, since it reflects individual search behavior. On the other hand, cyclical unemployment, structural unemployment, classical unemployment, and Marxian unemployment are largely involuntary in nature».

Below, we consider the definition of the nominee «unemployment» and give more detailed definition: «unemployment is the state in which a person is without work, available to work, and is currently seeking work; the state

* Univ Calif Irvine, Dept Spanish & Portuguese, Irvine, CA 92717 USA

of being unemployed: involuntary idleness of workers; also: the rate of such unemployment 2: unemployment compensation»[Merriam Webster, 2005]; "1. the condition of not having a job; 2. the number or percentage of workers that do not have jobs»[Callahan J., 19901992]; «Joblessness: the condition of having no job, 2. number of unemployed: the number of people who are unemployed in an area, often given as a percentage of the total labor force, 3. social welfare» [Encarta, 2007]; «Unemployment the state of being unemployed or not having a job» [Miller GA, 2006; The American Heritage Dictionary of the English Language, 2000]. Next, we need to identify the differential semantic components of the above definitions. As a result, we have identified the following Seme "lack of employment", "state", "forced", "unemployment", "money", "condition", "numerical figure", "number", "negative symbolic meaning."

The overlap of ideas about the nominee in the scientific and naive picture of the world was established on the basis of comparative analysis of the definitions of the encyclopedic and philological sources, more precisely on the allocation of the same three seeds ("state", "negative landmark", "forced").

Compare the representations of the studied nominees in the dictionaries of the English language and we note that the analysis of the words «state of being unwanted» has been allocated 5 ("undesirable", "negative landmark", "state", "obstacle") and 9 ("lack of employment", "state", "forced", "unemployment", "money", "condition", "numerical figure", "number", "negative symbolic meaning") - in the analysis of the word «unemployment». When there is a quantitative difference qualitative agreement, namely 2 Seme ("negative landmark" and "state") coincide in the analysis of both nominees, which allows us to assume their lawful union of one group of words, nominating the image of loneliness.

In the next step we will analyze the illustrative material, which is also part of the entry, and provides examples of spontaneous speech of carriers of linguistic consciousness within a particular culture that enriches our understanding of the nominee «state of being unwanted».

- Seam "obtrusiveness» («Always doing unwanted favors for people»),
- seme "distortion» («Unwanted shadows distort the picture»),
- seam "invasion» («An unwanted intrusion»),
- seam "freedom» («Tried to give away unwanted kittens»), □ seam "weed» («Removed the unwanted vegetation»),
- same "sense» («Loneliness and the feeling of being unwanted is the worst poverty of all» [Mother Teresa]; «Contempt is the weapon of the

weak and unstable linguistic form. As a result, the word «unwanted» [Alice Miller]) .

By comparing the number of detected distinctive features in the analysis of definitions (5 seeds) and exemplary material (6 seed), it should be noted that an amount of additional seed is another proof of the need study the entry in its entirety, which greatly enhances the researchers in the study of verbalization images in linguistic consciousness.

Now consider the illustrative material, containing examples of use of the word «unemployment» values, which were not recorded directly in the definitions.

- Seam "percentage" («The rate is determined by dividing the number of unemployed workers by the total civilian labor force»),
- seam "negative phenomenon" («Unemployment is a serious social evil»),
- seme "stability marker" («The rate of unemployment is an indicator of the health of an economy»; «Unemployment has fallen / risen again for the third consecutive month»; «Unemployment has been shrinking throughout the recovery»),
- seme "comparison" («Working in the theater has a lot in common with unemployment» [Arthur Gingold]),
- seme "military term" («Unemployment is a weapon of mass destruction» [Dennis Kucinich]),
- seam "competition" («Automation poses a threat of unemployment for many unskilled workers»),
- seam "social phenomenon" («Unemployment has been shrinking throughout the recovery»).

The analysis revealed illustrative material 7 additional seed to 9 already identified in the analysis directly definitions. The conclusion considerable informative value studies illustrative of the dictionary entry, as an additional source of data on language processes and their role in the life of the carriers of linguistic consciousness within a particular society.

Compare received data and note that the analysis of an exemplary material comprising use examples in speech representatives English culture word «state of being unwanted», 6 additional seeds were identified, and in the analysis of the words «unemployment». The conclusion more detailed representation nominee «unemployment» in the minds of the English language.

Below we consider synonyms nominee «unwanted» on the basis of philological sources of the English language [Encarta, 2007; Miller GA, 2006; Merriam Webster, 2005; The Free Dictionary, 2008; The American Heritage Dictionary of the English Language, 2000; Walter E., 2005]. Suffi-

ciently numerous synonyms consists of the following words: unsought, surplus, superfluous, unnecessary, discarded, redundant, useless, unwelcome, annoying, undesirable, uninvited, hateful, friendless, outcast, casteless, unclaimed, undesired, unwished, unenviable, unloved. As a general semantic attributes of synonymous row should be allocated to this generic "negative" to this "depression" and "frustration." Distinctive semantic features are as follows: "feeling", "negative emotions"

Next, consider synonyms nominee «unemployment» and click the following synonyms: joblessness, idleness, redundancy. Common features of these are synonyms for "landmark", "causative", "effects", "external influence". Under the distinctive features are meant such as "reduction", "intrinsic factor", "choice", "the intensity of the experience."

Thus, when analyzing the nominee «state of being unwanted» was given 3 common trait ("negative signedness" to this "depression" and "frustration") and 5 differential, and the analysis of the nominee «unemployment» - 4 common ("landmark" "causative", "effects", "external influence") and 4 differential. Fix match only one semes ("landmark") from the number of common features.

Let us consider the important question of the origin of the words «state of being unwanted» and «unemployment», on finding their etymology, the need for in-depth analysis of the studied nominees. Let's start with the word «unemployment» and note that information on the origin of the word is not reflected in the etymological dictionary of the English language [Cotter E., 2000; Harper D., 2001]. But we can assume that it comes from the word «employment» by means of un-top boxes with a negation of values. The very same noun «employment» is derived from «employ» verb, the use of which was 1460. verb «employer», which is derived from storefronts. the words «employer». This word is derived from the Latin word «implicate» "enfold, involve, be connected with" (wrap) using prefixes in "in" + root plicate "to fold" (bend, fold). In 1584 in the English language it was first recorded use in speech the new value "hire, engage" (to hire) investigated the nominee, goes back to "involve in a particular purpose" (to serve a particular purpose). Verb imply (assume imply mean) implies a greater proximity to the initial value. Noun employee (mainly US), is used since 1850, is derived from the French. Words employ (fem. employed), pp. of employer [Harper D., 2001]. Verb imply (assume imply mean) implies a greater proximity to the initial value. Noun employee (mainly US), is used since 1850, is derived from the French. words employ (fem. employed), pp. of employer [Harper D., 2001]. Verb imply (assume imply mean) implies a greater prox-

imity to the word «want» (see [Harper D., 2001]).
 The word «want» (see [Harper D., 2001]) is derived from the French. words employ (fem. employed), pp. of employer [Harper D., 2001].

If we analyze the etymological portrait nominee «state of being unwanted» in chronological order, the first use of the verb «want» (1200g.) Was recorded in the speech, and then in 1300 there is a noun «want» and only in 1697 appears the adjective "unwanted». Thus, the verb «want» (v.) With a value of "need, to feel the need" goes back to the verb «ON vanta" to lack, want, "earlier * wanton, from P.Gmc. * Wanen, from PIE * weno, from base * eue "to leave, abandon, give out" with the meaning "to leave, to leave» (see vain)». The meaning of "desire, the desire to experience" was first recorded in 1706. "Wanted" in the sense of "being sought by the police" appeared in a speech slang much earlier than it was recorded in writing in 1812. Noun «want» with a value of "lack, lack of "dates back to the noun« ON vant, neut. of vanr "wanting, de fi cient;" which is, in turn, is directly related to the Old English verb «wanian» with the meaning "to diminish" («decrease, decrease») (see wane)». The expression "in the absence, in the absence" was first recorded in 1400. The value of the "state deprivation; need; poverty "of the noun« want»appears in the speech in 1340. The expression "a lack of advertising in newspapers," observed since 1897. The adjective «unwanted» first appeared in 1697 and was formed with the help of un-top boxes (1) "not" + past participle of «want» verb [Harper D., 2001]. reduced») (see wane)». The expression "in the absence, in the absence" was first recorded in 1400. The value of the "state deprivation; need; poverty "of the noun« want»appears in the speech in 1340. The expression "a lack of advertising in newspapers," observed since 1897. The adjective «unwanted» first appeared in 1697 and was formed with the help of un-top boxes (1) "not" + past participle of «want» verb [Harper D., 2001]. reduced») (see wane)». The expression "in the absence, in the absence" was first recorded in 1400. The value of the "state deprivation; need; poverty "of the noun« want»appears in the speech in 1340. The expression "a lack of advertising in newspapers," observed since 1897. The adjective «unwanted» first appeared in 1697 and was formed with the help of un-top boxes (1) "not" + past participle of «want» verb [Harper D., 2001].

The origin of the studied nominees represent etymological dictionaries in enough detail and deployed. As a result there is a clear view of the advent of new values and the frequency of their use in speech.

At the final stage, based on component analysis of dictionary definitions, we distinguish lexical units of English associated with the image of loneliness, verbalization nominee «the state of being unwanted».

Nomination of uselessness: state of being unwanted de fi ciency, shortage. Characterization of the state of uselessness: not searched or asked for, unsought, surplus, super flours, unnecessary, discarded, redundant, useless, unwelcome, unsolicited, annoying, undesirable, uninvited, not needed, friendless, outcast, unwelcome, undesirable, hateful.

Verbs, resulting in unnecessary state: to be lacking. Now select the nominee «unemployment» lexical units.

Nomination unclaimed state: the state of being unemployed, job loss, idleness, redundancy.

Nomination unclaimed amount of people: the number or percentage of workers that do not have jobs, number of unemployed.

Nomination payments with unclaimed: unemployment compensation, social welfare.

Nomination unclaimed conditions: the condition of not having a job, joblessness.

Once we have analyzed the linguistic representation of the studied nominees recorded in the encyclopedic, intelligent, synonymous and etymological dictionaries of the English language, we turn to the analysis of experimental results, conducted in two groups, differing cultural and national identity. Whose main purpose is to define the specifics of perception words designating loneliness? Qualities that characterize were taken from an associative dictionary compiled sector psycholinguistics and communication theory of the Institute of Linguistics. We begin with a review «unemployment» object characteristics evaluation results and consider them to numerical values: aggressive - 2.8, anxious - 3,4, boring - 3.2, monotonous - 3.3, sad - 3.3 suppressing - 2, 5,

Now consider the numerical values of the object «state of being unwanted» characteristics: how - 3,1 threatening - 2,3, angry - 2.2 and closed - 3.5, dangerous - 2.4, -2.9 chilling, disappointed - 3.8, aggressive - 2.1, -3.2 alarming desperate - 2.8, boring - 2.7, monotonous - 2.6, sad - 3.3 suppressing - 3,2, 2 - 5, depressing - 3.3, positive - 1.2, annoying - 2.5, terrible - 2.8, cognitive - 2,3, melancholy - 3.5, informative - 1,3, joyful - 1.9 happy - 0.9, sad - 3.4, satisfied - 1.6, fruitful - 1.5 disgusting - 1.6, voluntary 1.0.

In this article we have attempted to identify the psycholinguistic notion of loneliness image, verbalization nominees «the state of being unwanted» and «unemployment», in the minds of the English language. Therefore, we compare the data and identify. Characteristics object. For example, for an object «the state of being unwanted» we highlight the following characteristics with a numerical value above 3 points: alarm (3,2), sad (3,3) depressed

(3.2), depressed (3.3), offensive (3.6), melancholy (3.5), sad (3.4), a closed (3.5) and how (3.1).

For object «unemployment» - (3,4), a boring (3,2) uniform (3,3), sad (3,3), offensive (3,6), depressing (3,3), frustrated (3,4) desperate (3,2), sad (3,6), a closed (3,1) and how (3,3).

Comparing the two objects, the predominant characteristics when evaluating object «the state of being unwanted» are depressed, disappointed, melancholy, closed. The greatest numerical value and, respectively, the most significant characteristic in the evaluation of the test object will be frustrated, i.e. state of uselessness is disappointing from the British.

As dominant characteristics in the evaluation object «unemployment» should be allocated such as alarming, dull, monotonous, offensive, desperate, sad and how. The largest numerical value observed in the two characteristics (offensive and sad) that allows us to draw a conclusion about the experiences of hurt and sadness, initiated by the state unclaimed.

You should also highlight the characteristics of sad, which was assessed by the British respondents equally when assessing the two objects, i.e. frustration emotion of sadness is characterized as in the experience of the uselessness and irrelevance. On the example of this characteristic is clearly a correlation emotion of frustration and loneliness.

The «state of being unwanted» and «unemployment», as objects of psycholinguistic studies of loneliness way, we were able to identify that, firstly, in the encyclopedic source of the English language is not a definition of the nominee «state of being unwanted», but presented enough detailed definition of the nominee «unemployment ». Second, the analysis of dictionaries has been identified qualitative correspondence 2 seed and quantitative mismatch of differential semantic components of the studied words. On this basis, we have combined them into one group of words, nominating the image of loneliness. In the third, the comparison of illustrative material became apparent more detailed representation of the nominee «unemployment» in the minds of the English language. Fourth, the analysis of synonymous row was detected only one sign combining investigated nominees. As a result of the analysis of the etymology study nominees was formed a clear idea about the origin of words, the advent of new values and the frequency of their use in speech. In the sixth, according to the analysis of the object «the state of being unwanted» implies that the experience of the uselessness of a disappointment in the British, and it was found that lack of demand is associated with the emotions of resentment and frustration sadness when assessing the object «unemployment». Also, we were able to identify universal emotions

of sorrow, because this emotion is inherent in both the experience of the uselessness and irrelevance.

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The role of the philosophy of romanticism in the formation of post-classical and post-non-classical philosophies

*Afag Mammadova **

Abstract

In the 21st century, important changes in cultural and social life required a reassessment of the relationship of philosophy, like all other social and human sciences, to the previous historical and cultural heritage. The theoretical and methodological crisis of universal humanitarian and philosophical thinking associated with the transition to postclassical paradigms brings the prism of the vision from a new perspective to the foreground in order to create a complete picture of its historical spiritual foundation and to determine its influence on the subsequent development of social and philosophical thought. This study studies romanticism as a stage of special significance in the global cultural space and the history of philosophical thought. Romanticism, characterized as a universal social and cultural movement, was rightly justified as an important and subsequent stage in the history of philosophical thought. According to the author, despite the differences in space and time, romanticism, characterized as a stage in the development of the spiritual culture of the East and West, is an integral and complete ideological movement of the history of social and philosophical thought. Romanticism was a necessary and logical step in the development of philosophy. Thus, he played a huge role in the development of German classical philosophy. In addition to direct representatives of romanticism - F. Schlegel, F. Schleiermacher, L. Tiku, tribute to him in different degrees and at different stages of their development, given the great German Enlighten-

* Leading Research Associate, the Institute of Philosophy and Law, The Azerbaijan National Academy of Sciences, Azerbaijan Republic, Baku City.

ment of Schlegel and Novalis, for example, in the 1600s and 1700s, the giants of the classical German philosophy of Kant and Fichte.

Keywords: Romanticism, philosophical thought, Western philosophy, postmodernism, postclassical philosophy, philosophical traditions.

Introduction

Romanticism is usually used to be considered a phenomenon of art, and no wonder: its main representatives are usually involved in artistic creativity. Today, however, it is time to revise this limited and superficial point of view. It's time to consider not only romanticism as a special kind of art, but also as a special type of philosophizing, an important stage in the development of European culture. Error preceding "connoisseurs" Romanticism was the fact that they form (art) took over the content of serving in this form. The content of the Romantics of mental activity was a refutation of the cult of reason, typical of the Enlightenment, and the search for their ways of knowing the world, which they found in the art of putting forward the position of its transformative role in life. Thus, they argued dominance in the world of spirituality, the subordination of matter spirit. This was the answer-refutation of an absolute mind educators. The way to a life of harmony they saw in the spiritual development of the individual, endowed with limitless creative and unique features that, in the opinion of most romantic, most adequately could occur only in the arts.

Sources of German classical philosophy, which she synthesized and surpassed by making the base for the synthesis of their peace building, became modern philosophy, the philosophy of the Enlightenment and Romanticism. German classical philosophy changed the focus from opposing human nature, to a reasonable unreasonable division of universal category of being a genuine and inauthentic. In this category it is synthesized rationalism and empiricism of modern times, reasonable and unreasonable Enlightenment, Romanticism rational intuitionism and under the auspices of a single mind. Reality - is the embodiment of reason. But in addition there is a disembodied reality in it, inadequate forms of intelligence. Here is the line between authentic and inauthentic existence. Based on the mind as the embodiment of a reasonable being, classics built their self-sufficient consistency of the system.

An important new feature of classical German philosophy turned excretion based on the principles of unity of existence of its development. I do not mean it is not only the Hegelian dialectic, but above all the development itself.

Being turned on society, of nature and of man, it embodied the first informed synthetic principle of historicism, which combined the history of mankind in a single process, laying the foundations of a new theory and methodology of knowledge.

Another typical feature of classical German philosophy is the recognition that man lives not only in the natural world, but in the world of culture. Hence the attention to man, society and history. The main object of knowledge - people, for knowing any phenomenon of reality, he eventually makes it to yourself as their ultimate goal. On this basis the focus of philosophizing is the human world, which is far beyond the natural world.

Singling out these three, in our opinion the main, achievements of German classical philosophy, we once again draw the reader's attention to the difficulties of synthesis of this phenomenon is the world of philosophy and the fact that the philosophical system of each of the German classics by no means limited to these three aspects. Therefore, each of these systems deserves careful study and a separate self-assessment.

Many philosophers combine this step with the modern philosophy. Indeed, a number of philosophical schools and trends inherent in the XIX century., Continued to grow and in the XX century. Some trends were anticipated in the post-classical philosophy and developed only in our days. Thus, most experts believe the predecessor of existentialism of Kierkegaard, but existentialism as a major direction of philosophical thought emerged only in the 50s. XX century.

However, we believe it is possible to separate these two philosophical era in part because each of them had their own and philosophical schools, in part because the directions that have fallen in the XX century., Sometimes transformed beyond recognition of their modern followers. Nevertheless, the marked continuity must be constantly borne in mind by studying philosophical trends of the last two centuries. Moreover, it must be sought that will complete the picture of the philosophical school of study. However, the continuity - the general law of history, including the history of philosophy, and its inclusion is useful in any process of knowledge

Discussion

The movement of Romanticism, which acted as one of the leading cultural and historical movements in different fields of spiritual culture in the last two centuries [See: 9], has been studied in some specified way from philological aspect in the literary studies not only in the Soviet but also in the post-Soviet area. However, one feature should especially be pointed out

that in Soviet society the authors' social, theoretical and especially ideological dogmatism and stereotypes ruling all kinds of activities were hanging as "a sword of Damocles over philosophy, like over all other social and humanitarian fields. Irrespective of a researcher's expertise and intellectual level in that space, the researcher could not go beyond "the defined theoretical, ideological and methodological stereotypes. The researchers of the legacy of the representatives of Romanticism were also exposed to such totalitarian ideological hegemony. From this point of view, it should be admitted that in Soviet society these faults and shortcomings in the study of Romanticism were not due to the imperfection of the authors' wisdom and intellect, thinking, but were connected with the concrete conditions dictated by the period, social time and social space. From the other point of view, the possibility of different approaches and evaluation criteria in the study of romantic poets and thinkers' scientific and philosophical legacy should be taken into account as well. Not all could endure similarly in defiance of the theoretical and ideational restrictions strictly set by the period. Under the deep impact of physical and spiritual fear and panic authors most often preferred telling what was required to what they knew, which was their intellectual tragedy rather than their fault. Thus, the movement of Romanticism, which originated since the end of the XVIII century and manifested itself in different spheres of culture, was deprived of alienation from the mode of non-objective approach, and has been "sorted out in the frames of dialectic materialism and Marxist ideology. This tendency of dogmatic research manifested itself also in the attitude towards the history of philosophy, like to all other social and humanitarian fields. It becomes clear once more that to eradicate this serious fault, the study of the given problem should be guided by the principle of scientific-theoretical, ideological, methodological pluralism.

The social political bases of the timeliness of studying romanticism as a universal social-cultural movement

The timeliness of Romanticism is also preconditioned by the social, political and ideological developments of reality. It is impossible to study the problems about the history of philosophical thought in isolation from the current political realities and social experience. In post-industrial society the gradual decline of the traditional political systems and political management tools guided by the principles of the systematic transformation of sociums, state sovereignty and national-cultural integration diminishes the people's confidence in the perspectives of the rationally disciplined social structure. The corrosion of social optimism and the presence of social ignorance towards the rationally-grounded ideological targets, the ideals of "social state, "welfare society are vividly striking. High humanistic classical values seem

to make an impression of “having accomplished their missions as a substantial practice already realized. And this reality necessitates the adequate theoretical and methodological study of the experience of correctly defining the means of formation of national and individual self-consciousness, the penetration into the social, cultural and political environment of Romanticism which acted as an indivisible part of the national Renaissance of the countries where it existed, from the point of view of coordinating historical experience with modernity, and legacy with traditionalism [Larissy, 1999].

The investigation of the new bases of tuning the process of planetarianism of the mind which spread widely in the XXI century to the dialogue of indigeneous national cultures, confiding of globalization to national self-realization and moral values, the objective and unbiased study of the peoples’ social and ethical memory are among the present significant questions.

At the beginning of the new millenium the establishment of information society, globalization and deepening integration confide in the very national spiritual culture. It is an intricate issue to determine the future fate of universal culture and the perspective of social progress without a vivid and comprehensive understanding and acquisition of the legacy of historical cultural values, the system of moral resources. From this point of view, to shape the essence of national cultures and the complete picture of the developmental tendencies, there is a special need in the comprehensive study of all the stages of social and philosophical thought as well as of Romanticism as a universal social cultural movement. For, it is a hard and intricate issue to understand the modern philosophical situation and to determine its future perspectives without understanding and acquisition of the spiritual cultural legacy of humanity, the creative activities of the outstanding philosophers who created this legacy, the system of moral resources bequeathed by them to the following generations.

Romanticism as a universal phenomenon in the global-cultural space.

The characteristics of romanticism in the east

Since the early XVIII century the movement of Romanticism has been formed as a universal phenomenon in the global and cultural space, and enjoys a particularly significant position in the world social, philosophical and literary thought. During its existence Romanticism, which is characterized as a stage following the Enlightenment in the history of philosophical thought, has penetrated into many spheres of moral life of society – fiction, philosophy, music, descriptive art, theatre as well as sociology, histori-

ography, ~~MESTER JOURNAL FOR THE EASTERN COUNTRIES~~ ~~ISSN: 0160-2764, UNITED STATES~~ has been directly associated with all the fields of literary-artistic, rational and irrational acquisition of the world – philosophical, natural, scientific, social, political, aesthetical, ethical and so on, and pervaded all the spheres of the spiritual culture of its contemporary historical period and social space. At certain stage of the social development the formation of Romanticism as a multidirectional movement of thought acquires an appropriate nature.

By reflecting the specific sides of understanding and acquisition of the world, as the bearer and representative of national historical experience of one nation or another, Romanticism, which appeared in different countries, has acquired a specific nature and reflected the unity of nationalism and universality, also variety and monotony in the entire ideational course. If considered from a numbers of contradictory points, one can see that this movement has a circle of common philosophical problems and theoretical methodological principles in the philosophical and social cultural environment of the East as well.

Turning into an indivisible part of the national Renaissance in the social and cultural life of the countries where it existed – America, Europe, Near, Middle and Far East, the movement of Romanticism has pervaded the ideological and political life, developed on the basis of the spiritual culture of the nation it belonged to, was distinguished by its specific active emotional attitude towards the problems caused by the reality of the country it represented, penetrated into the political life in the example of its outstanding representatives and succeeded to have an ideological impact.

The formation of Romanticism as a social and cultural movement in all the Eastern countries has been preconditioned by objective factors. This process has been associated with the people's revival, its determination to struggle for its being and self-esteem, the necessity of moulding historical personalities as a leading force in that struggle in protest to the policy of colonialism, to the policy of chauvinism targeted at the people's historical experience and national self-consciousness, its religion, language and national identity. Such points constitute the keynote of the creative activities of all the representatives of Romanticism in the East. And mystic, religious and national-conservative ideas have acted as moral factors serving the realization of that process (Mammadova, 2003).

Besides, although in Eastern Romanticism the dreams of universal religion have been expressed in isolation from the feelings of national and religious fanaticism, religion has been appraised as one of the locomotives of the national struggle for freedom, and characterized as the main moral factor

preconditioning the national and social unity against foreign invaders. And Western culture has been approved in Eastern Romanticism as a criterion of national social progress, and a rational concentrative attitude has been expressed towards it. It is inadmissible to treat the legacy of Eastern romantics from the perspective of the confrontation between realism and romanticism. Their creative activity is utterly contradictory. Eastern romantics were not professional philosophers. Of course, in their creative activity there is an effective effort to coordinate the philosophical mode of thinking with the poetic mode of thinking. Eastern romantics, who are not guided by exact criteria in these issues, sometimes prefer philosophical thinking, and sometimes artistic thinking.

Thus, Romanticism in different countries has acquired specific nature by reflecting the indigineous way of life and thinking, the methods of understanding and acquisition of the world, the ways of people's historical development, its customs and traditions, national background, language and culture.

Thus, it is in this respect that one should seek the difference between the Eastern Romanticism formed in the second half of the XIX century and the European Romanticism originated a little earlier than that. Judging from the reality and the necessity of its reflection, one can surmise that Eastern Romanticism has logically appeared in answer to the inevitable demands of the Eastern reality, to the necessity of seeking solutions to the hard conditions of colonialism, social troubles the people experienced, to the study of the formation methods of national self-consciousness [Mammadova.p.150].

In general, it can be noted that there are common parallels and intersections in the interpretation and study of Western and Eastern Romanticism. In spite of a number of its contradicting moments, one can say that the movement of Romanticism appeared as a reaction to the crisis of rationalism in the East as well. Like in the West, Eastern romantics also gave preference to irrational points – imagination, religious revelation, intuition and so on in understanding of the world, human being and society. However, if compared with Western, in Eastern Romanticism the elements of enlightenment and social political points manifest themselves more vividly. Despite their preference to the irrational means of thinking, Eastern Romantics have consistently noted the important role of science, education and enlightenment in the formation of a perfect personality type who will have a leading part in the organizational ideals of their utopian society. However, it is not hard to see the contradictions between the developments and process-

es of the romanticism and the utopian romantic reality they imagined.

If derestricted from its national peculiarities, Eastern Romanticism can be appraised as a part and element of the single world Romanticism as a whole (Mammadova, 2011).

The philosophical aspect of romanticism: its theoretical sources and key issues.

Although the philosophy of Romanticism enjoys peculiar and original features, from the ideational and theoretical points of view, it has benefited from the preceding legacy and developed on the basis of classical and post-classical philosophical traditions.

Socrates' appraisal of self-realization as an attempt to perfection, his conclusions about the gnosiological role of irony, Plato's idealization of the process of creativity and his world of ideas, neoplatonistic manifestation of a divine creative spirit in nature, the Medieval theocentrism, Spinoza's pantheism, Rousseau and Herder's idea of public spirit, Kant's realm of "the thing in itself, Hegel's idea of "Gut and philosophy of history, etc. constitute the ideational sources of the philosophy of Romanticism⁴.

Different and specific approaches to different fields of social and cultural life in the period of Romanticism, the investigation methods of philosophical problems and new criteria were further developed by researchers, and have turned into methodological guidelines maintaining their significance in the scientific and theoretical thought up to the modern period.

The philosophy of Romanticism studies the developments and things of reality as a versatile manifestation of a single universum, ontological and gnosiological problems are investigated in the context of all unity. By recognizing the unity and identity of existence and cognition, the Romantic philosophers tried to substantiate the understanding of philosophical problems in this very respect. Later refusal from the problem of confrontation between consciousness and existence in post non-classical philosophy originated from the traditions of the philosophy of Romanticism [Manfred, 2004].

In the philosophy of Romanticism existence is the manifestation of divine attributes and symbols being the output of the absolute creator's will of self-realization, self-alienation. The secrets of existence can be the object of cognition owing to the potentials of irrational and esoteric knowledge, not of logical thinking.

⁴ Nikolas Kompridis. Philosophical Romanticism. Routledge, 2006, 304 p.

In the philosophy of Romanticism myth, religion, language, literature, music, works of art and other similar phenomena of spiritual life act as the main cognitive means, substantiated by the romantic thinking, besides being the target of research.

The non-traditional approach of the representatives of Romanticism to the classical problematics and subject matter of philosophy has caused the revival of mythology, mysticism and pantheism, has further deepened the esoteric and irrational tendencies in the history of philosophical thought.

Romantic philosophers think that as a unit of universum a human being is the bearer of the secrets of existence. The human being's self-realization is the realization of the universe as a whole. By understanding the endlessness and grandiosity of his individual capacity, as a personality the human being, who realizes himself, acts not as the object of social relations, but as the subject of them, rises to the level of hero and genius, enjoys the skill and ability to guide historical processes. Individual self-realization acts also as a foundation of national identification.

In philosophical Romanticism conviction acts as a subject of philosophical thinking, God is characterized as the object of not theology, but theosophy. Romantics, who preferred mysticism and superstition over scholastic dogmas in religion, attempted to substantiate the estimation of God not just as the object of conviction, but as the creator of splendid beauty and natural harmony. Romantics tried to present philosophy as a field of academic scientific knowledge outstepping the boundaries of the target of research of rational and logical thinking, as well as to study philosophy as an integrative field of all kinds of knowledge and the subject-matter of a broader universal worldview. Philosophy in Romanticism is exalted to its supreme level as a symbol of love to wit and of esteem to wisdom in the true sense of a word. A comprehensive view of the movement of Romanticism allows to come to a conclusion that the development of this movement has passed three stages: the first stage comprises the appearance and early period of the movement, the second embraces its realization in broader spheres and its transformation into a universal movement, and the third covers the fall of Romanticism and the continuation of its philosophical traditions in other movements of thought.

Traditions of romanticism in philosophy

In the history of philosophy and social thought the impact and traditions of Romanticism are felt in many philosophical schools and philosophers' creative activities. Especially, the philosophical views of the representatives of the movement of Romanticism related to mythology, conviction, poetry,

music and art have continued and found their new appraisal in the creative activities of many thinkers like Schopenhauer and Nietzsche as well as A.Bergson, M.Heidegger, S.Kierkegaard, A Camus, W.Dilthey, J.Derrida, M.Foucault and others [Dianova, 1999]. The romantic influences and traditions vividly observed in the worldview of the mentioned philosophers allow characterization of these thinkers as the followers of the traditions of the philosophy of Romanticism.

The movements such as existentialism, life philosophy, modernism, post-modernism have benefited from the traditions of the philosophy of Romanticism which laid the foundations of the post-classical period in the philosophical thought. Especially, since the XX century the appearance of, first, the movement of modernism and a little later the movement of post-modernism versus the tendencies of scientism and rationalism dominating in the philosophical space has been related to the revival and re-appraisal of the traditions of the philosophy of Romanticism. In the example of the representatives of modernism and postmodernism the traditions of Romanticism have facilitated the deepening and development of the romantic tendency in the philosophic thought by continuing in the late XX and early XXI centuries.

In the XX century in the context of the crisis of the principles and ideals of the enlightenment philosophy the replacement of “the unaccomplished project of the modern⁵ with “the new culture made inevitable the fundamental corrections to the existing scientific statements of the rational philosophical thinking. It can be postulated that post-classical and post-non-classical philosophies have been evolved on the basis of the traditions of Romanticism. Attempts to appraise Romanticism as one of the early historical theoretical sources of a new “alternative philosophy and modern humanitarian thinking being a universal social and cultural movement, to investigate it on the philosophical prism and to study its traditions are among the features foregrounding our study [see:2. 49]. From this point of view, an attempt to investigate Romanticism as an important stage in the modern global cultural space and in the history of philosophical thought acquires a special significance and justifies its adequate appraisal.

The analysis of the worldview of many representatives of the periods of neoromanticism and postromanticism allows such a conclusion that the theoretical-ideational and methodological principles of the philosophy of Romanticism have found their reflection in philosophical movements later in a more systematic form. Especially, appraisal of the traditions of the phi-

⁵ Habermas, J. (1987). *Der Philosophische Diskurs Der Moderne*. 1987, p. 230

losophy of Romanticism in the creative activities of the representatives of modernism and postmodernism in a new form facilitates the characterization of this movement of thought as an important and essential stage of the history of philosophy.

Conclusion

The article presents the rightful formation of Romanticism as a diverse movement at a certain stage of social development to be one of the main theoretical provisions of the study. The movement of Romanticism, which appeared as a subsequent stage following Enlightenment, held a particular space in the social, philosophical and literary thought of the world as well as Eastern peoples as a universal phenomenon in the global-cultural space in the late XVIII and early XX centuries.

It should be noted that the hardest challenge in the study of the philosophy of Romanticism is its intermingled use of philosophical and poetic cognitive means. The method of poetic description and interpretation prevents the unequivocal and correct interpretation of a number of suggested ideas. In this respect, different and often contradictory ideas on identical issues are encountered in the works of all the romantic authors. Hence, from this point of view, it is essential to treat the creative activities of romantics not as a unique conceptual basis, but by the principle of pluralism.

Finally, following the necessity to meet the requirements of the principle of inheritance one can make such a scientific conclusion and logical outcome that Romanticism has constituted the significant cultural and historical period of the history of social thought and philosophy, and been one of the key cultural and historical guidelines in different spheres of social and cultural life.

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The Legacy of American novels and the Spain performs

*Baich Damie D. **

Abstract

This study examined the experiences and reflections of six educational leadership candidates while they mentored teacher candidates. The candidates were also women of colour (Black and/ or Latina), who were selected by faculty based on academic performance. Using literature focused on cultural responsibility pedagogy and leadership, the educational leadership candidates attempted to apply culturally responsive practices both as the role of future administrator and instructional leader throughout their clinical experiences. The action research method allowed educational leadership candidates to serve as the researchers and participants actively searching for better or different routes to culturally lead and teach effectively in inner city school predominantly taught and led by white teachers and principals.

Keywords: American novels, Spain, legacy.

The purpose of this study is to examine how candidates' reflective experiences in an educational leadership program can promote culturally responsive teaching and leadership in school buildings. Effective principal preparation, according to research, integrates coursework about school leadership with practical experience in schools so that aspiring leaders learn what's needed for the job, exercise those skills and apply the knowledge in a meaningful way, and receive feedback from experienced practitioners (Darling-Hammond et al., 2007; Cheney, Davis, Garrett & Holleran, 2010). However, there is still a lack of clinical experience for aspiring leaders (Wallace Foundation, 2016) and more specifically is the emphasis of the multicultural and culturally responsive skills needed by 21st-century urban school leaders.

* Univ Calif Irvine, Dept Spanish & Portuguese, Irvine, CA 92717 USA

How do educational leadership candidates respond to culturally responsive pedagogy to improve leadership via revisited literature?

How can educational leadership candidates' reflective narratives improve the practicum experience in the educational leadership program?

Methods

The qualitative study consisted of observations and informal inter-view designs (Gall, Gall & Borg, 2003). Using these approaches presented a more casual environment leading to more authentic responses and reflective narratives between the participants and faculty. The study resulted from several discourses between faculty and students about the quality of the program's curriculum around culturally responsive leadership and pedagogy. Teaching data management and supervisory skills did not seem to be enough for students who were teaching in school communities in need of addressing and supporting the success of low-performing schools.

Quite firmly rooted in the Polish public opinion. Debunking such installation and restoration of historically accurate, holistic picture life of the peoples inhabiting the land of Poland, to some extent contributes to study the specifics of linguistic-cultural environment of modern Polish Orthodox, confirming the autochthonous this confession on the Eastern Slavic lands of the Commonwealth. Quite firmly rooted in the Polish public opinion. Debunking such installation and restoration of historically accurate, holistic picture life of the peoples inhabiting the land of Poland, to some extent contributes to study the specifics of linguistic-cultural environment of modern Polish Orthodox, confirming the autochthonous this confession on the Eastern Slavic lands of the Commonwealth.

In the formation of different types of cultures, languages effectively play the role of synthesizing. He has always had a special significance on the basis of language but of different ethnic groups, representing different language subgroups (of East and West Slavic dominant), the question of language - for the Orthodox culture developing in the framework of a single state entity - the Commonwealth. To study the problem of relations between religions and language is of fundamental importance rootedness languages in different civilization circles: the western and eastern Christianity (Slavia Romana and Slavia Orthodoxa).

To the Orthodox consider themselves as a group of people without a clear ethnic identity and a certain self-designation, which identifies itself with the descendants of the ancient Rus' and consider themselves Russian. One representative of this group expressed its outlook published in "Orthodox Psheglond" magazine: "My ancestors ... always kept the memory of

their forefathers laid the foundations of the great Kievan Rus, which gave rise to our people" [Przegld, 2004 from. 46]. Orthodox Christians have among the population speaking that almost lost consciousness of belonging to the East Slavic ethnic group. This so-called "Orthodox Poles" [Labyntsev, 1999, p. 14], the number of which due to inevitable assimilation processes is steadily increasing. By the will of historical destinies, the Orthodox were the resettlement of almost the entire territory of the country. As a result of forced migrations of population after World War II, a significant accumulation of the Orthodox population appeared in the northwest of Poland, and in the southwest - in Silesia. Linguistically and ethnically us precedence value are more homogeneous regions Podlasie and Polesie both historical heirs of ancient Russian culture and habitat, which is concentrated (mainly in the Podlasie) Orthodox population speaking East Slavic languages and dialects. As a result of forced migrations of population after World War II, a significant accumulation of the Orthodox population appeared in the northwest of Poland, and in the southwest - in Silesia. Linguistically and ethnically us precedence value are more homogeneous regions Podlasie and Polesie both historical heirs of ancient Russian culture and habitat, which is concentrated (mainly in the Podlasie) Orthodox population speaking East Slavic languages and dialects. As a result of forced migrations of population after World War II, a significant accumulation of the Orthodox population appeared in the northwest of Poland, and in the southwest - in Silesia. Linguistically and ethnically us precedence value are more homogeneous regions Podlasie and Polesie both historical heirs of ancient Russian culture and habitat, which is concentrated (mainly in the Podlasie) Orthodox population speaking East Slavic languages and dialects.

What is the language of religious communion of the Orthodox population of Poland? And whether it is possible to have only one thing in any language? Questions inevitably gives rise to national heterogeneity of representatives of the Orthodox denominations in Poland. If we talk about the linguistic situation of the Orthodox Church in Poland during the last century, it is necessary to take into account the fact that consumption in the religious life of several languages, depending on the nature of the social environment or region. It is impossible not to take into account the fact that the languages of all these ethnic groups are associated with the Church Slavonic language as a language plays a fundamental role in the creation of Orthodox culture. Indeed, a common language, which would use the Polish Autocephalous Orthodox Church does not exist. It is now possible to talk about the three varieties of the language within the Orthodox denominations: the

liturgical language of the Church in (1), the language of the local population (2); "Orthodox version of" Polish (3).

As can be seen, the first place in this list belongs to the liturgical language, which is represented now by two linguistic reality: the traditional and the modern Church Slavonic Polish. The second place in this list takes the language of the local population (the congregation), submitted (local dialect) Podlasie and southeastern Poland, who are living a vibrating element dissected into individual dialects (gradually go out of use) Languages descendants of Western Russia. Church Slavonic liturgy was a decisive factor in the formation of "an Orthodox variant" of the Polish language [Labyntsev, 2000, p. 83], we selected as a third kind of intra-language. The following will focus on the characteristic of each of the listed species.

Church Slavonic language continues to be the reference supra-ethnic language of the Orthodox denomination. For the modern Orthodox Church in Poland study. Vramkah this direction are regularly held competitions among students on the best expert and reader Slavic texts. Under the heading "The language of our liturgy," said an Orthodox magazine published in the Polish language, regularly published extensive comments to Slavic texts priest of authorship. Fear Eustache. The fruits of these efforts are felt: interest in his roots, to the roots of Orthodoxy and liturgical language among the Orthodox community is increasing lately.

However, in addition to this role of Church in her life and performs modern Polish. After the war the hierarchy of the Polish Autocephalous Orthodox Church was approved by the reactivation of the translation of liturgical sacred texts to use them concurrently in the liturgical life of the Church. As a result of the translators team under the general editorship. Henry Paprotsky Liturgy and Vigil appeared in the Polish embodiment [Liturgia, 2005]. Prayer, canons and hymns are increasingly coming out with parallel Polish translation. Orthodox church in Poland has acquired a second parallel Polish version, and the Polish Church now has virtually the entire arsenal of religious literature in two languages. Using a traditional, Church Slavonic language or Polish are not strictly regulated, but left to the discretion of the clergy and laity of the church. Church used in the liturgy above all in the east of Poland: Podlasie and Polesie. In the temples of the central and western regions of Poland (Warsaw, Wroclaw, Gdansk, Szczecin) or alternate of Church and Polish liturgy, or (if the arrival is a fully Polish-language). However, in recent years already and in the east of Poland (Bialystok), there has been a turn to use the Polish language in the liturgy. Church authorities, observing the gradual polarization liturgy, introduced into the temples of the custom to read the Gospel, prayer and utter cries popolski sermon. Using

parallel liturgical texts in Polish, Polish Orthodox Church, in principle, It does not diminish the role of the Church Slavonic language, but declares readiness, particularly in the face of the younger generation of the clergy, to the next full transition to the Polish language in the liturgy. On the pages of the Polish Orthodox press and Internet discussions about the language of worship carried out very sharp [Misijuk, 2008]. It is important to note that the interaction and cult Church Slavonic language and the language of the West Slavic language is interesting and cultural problem that requires in-depth and comprehensive analysis. http]. It is important to note that the interaction and cult Church Slavonic language and the language of the West Slavic language is interesting and cultural problem that requires in-depth and comprehensive analysis]. It is important to note that the interaction and cult Church Slavonic language and the language of the West Slavic language is interesting and cultural problem that requires in-depth and comprehensive analysis.

Second dedicated contact forms a subgroup of the local population tongue. As a living language media Orthodoxy it reflects the state of the local dialects, it is a kind of Ukrainian dialects. Lexical distinctiveness gives an idea of the "Atlas of dialects Bialystok" manufactured Slavic Publishing Center [Atlas, 2007, p. 294 311]. Contemporary linguistic situation distinguished blur ethnic framework and the existence of transitional dialects. Carriers different dialects and now define themselves and each other, advantageously at phonetic (sometimes lexical) their features [Czykwin, 2000, p.265]. Also preserved ethnic names with binding, for example, "Korolevtsy" (from "Kingdom") and "Lithuanians" (that is, the descendants of the inhabitants of the Grand Duchy of Lithuania). Special attention should be paid to the existence of the present-day territory of the Commonwealth ethnic group identifies itself only in connection with a religious affiliation. "We are Orthodox Christians and speak in their own language," "each religion its language", "introduction another language would be inappropriate," - these statements, [Czykwin, 1998, p. 3839] direct evidence of the primary role of the confessional as a pivotal factor for the Orthodox population of Poland. In connection with the language sermon it should be noted that with regard to Pidlyashshya situation, the language in which Priest accesses the flock is mixed hybrid language lexical in approximate relation to Russian,

Currently, the language environment is dominated by the Orthodox "Orthodox" option (3) of the Polish language. Category Orthodox Poles continued to increase and the Orthodox Polish-print by now almost com-

pletely replaced the East Slavic forms (written and oral) that modern linguistics has not been studied, tend to use a significant amount of religious sphere. Eastern Slavic religious vocabulary gradually and in several stages adapts the Polish language, including phraseology. Polish, incurring as a result of such contact is influenced by the Orthodox worldview interacts with elements of the East Slavic language at different levels, so that apart not only his vocabulary, but also grammar (including syntax) border.

Between the three we have considered the linguistic layers (the liturgical language of the Church, the language of the local population and the "orthodox version" of the Polish language) continues the interchange, is reflected in the date and conditioning further development of the "orthodox version" of the Polish language. Possible to ascertain the presence of mind of the Orthodox population choice situation when, during a speech act or process of creation of written texts realized the possibility of using one of the existing forms. Every Orthodox is in this perspective not only the user, but also the creator of the Orthodox terminology. In spoken language, vocabulary dominated by the materials popular newspaper and magazine publications Eastern Slavic (in print, in many cases, it is transmitted through the exchange rate). The literary language of scientific publications, as a rule, preferred forms or Polish, or, if it comes to theological terminology, focused on Greek models. Be that as it may, the choice being a prerequisite for the creative act, which resulted in the birth corresponding linguistic form, testifies to dynamical state of verbal culture of the Orthodox in Poland, creative in its bosom of Orthodoxy the language with regard to the new social-historical reality. In the past, I would go over the syllabi and state a disclaimer explaining the level of discomfort some students may feel when reading some of the literature. Two of the articles on the syllabus were to be read prior and discussed on the first day, namely Creating culturally responsive schools (Bazron, Osher & Fleischman, 2005) and Preparing principals to lead the equity agenda (Barbara & Krovetz, 2005). I realised after the second session that I did not open up with the usual disclaimer. These students also shared that these articles were covering areas of their own teaching experiences that they were aware of but never challenged the ideas presented. The first critical analysis assignment based on these articles was quite informative.

How have non-White teachers and leaders continued to teach and lead communities that they cannot relate to? As teachers and leaders of color, we can quote Malcolm X and Dr. Luther King, Jr. but that will only continue to add to the anger and frustration of many of us [Black people] trying to be

heard. In our first session, you spoke of many White philosophers who shared very similar educational philosophies we have been taught. One in particular was John Dewey. Dewey made a great point when he stated only those who have passed through such training, [as he did in Vermont], and, later on, have seen children raised in city environments, can adequately realize the amount of training, mental and moral, involved in this extra-school life (Dewey, 1960). How can people born and raised in the middle-class understand their students and communities if they've never lived it? How can they lead by example without the ability of being culturally responsive? How can I learn from a leader who will never relate to me, even if we share the same social class?

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Dehumanism of feminine: review with the realistic methods

*Jasmin Arsova S. **

Abstract

Evidence-based policy is a dominant theme in contemporary public services but the practical realities and challenges involved in using evidence in policy-making are formidable. Part of the problem is one of complexity. In health services and other public services, we are dealing with complex social interventions which act on complex social systems--things like league tables, performance measures, regulation and inspection, or funding reforms. These are not 'magic bullets' which will always hit their target, but programmes whose effects are crucially dependent on context and implementation.

Keywords: humanism, dehumanism, review to realistic methods.

Traditional methods of review focus on measuring and reporting on programme effectiveness, often find that the evidence is mixed or conflicting, and provide little or no clue as to why the intervention worked or did not work when applied in different contexts or circumstances, deployed by different stakeholders, or used for different purposes. This paper offers a model of research synthesis which is designed to work with complex social interventions or programmes, and which is based on the emerging 'realist' approach to evaluation. It provides an explanatory analysis aimed at discerning what works for whom, in what circumstances, in what respects and how. The first step is to make explicit the programme theory (or theories)--the underlying assumptions about how an intervention is meant to work and what impacts it is expected to have. We then look for empirical evidence to populate this theoretical framework, supporting, contradicting or modifying

*Vanderbilt Univ, Nashville, TN 37203 USA. UCLA MESTER EDITOR

the programme theories as it goes. The results of the review combine theoretical understanding and empirical evidence, and focus on explaining the relationship between the context in which the intervention is applied, the mechanisms by which it works and the outcomes which are produced. The aim is to enable decision-makers to reach a deeper understanding of the intervention and how it can be made to work most effectively. Realist review does not provide simple answers to complex questions. It will not tell policy-makers or managers whether something works or not, but will provide the policy and practice community with the kind of rich, detailed and highly practical understanding of complex social interventions which is likely to be of much more use to them when planning and implementing programmes at a national, regional or local level.

We should also note the important fact that they themselves are characterized by certain radio text differences. As the base used is expedient classification proposed T.G. Dobrosklonskoy, which identifies the following main types of media texts: news, texts, features, and promotional text [Dobrosklonskaya 2005: 66]. However, it should clarify the classification and does not agree with the point of view of the researcher, which allocates texts in a separate group, as they contain both elements of the message and the impact of a number of elements. It seems necessary to distinguish between information and analysis of media texts and to treat them as two separate species.

Skills development as third in rank among the generated themes refers to the process of developing certain skills in doing action research. Some of the teachers believed that doing action research not only enhances their instructional practice but also their research skills as reflected in one of the responses, "I believe that in action research, I could further develop not only my skills in teaching but also my research skills." One respondent also mentioned that doing action research "provides updates on the latest trends regarding pedagogy and how to handle critical issues most especially on student learning." These findings agree with the claims of previous studies (Hine, 2013; Hine & Lavery, 2014; Tomlinson, 1995), that conducting action research brings in an increased sense of professionalism in education

The benefit of doing action research on teacher's career growth as well as on the overall performance of the school is another promising theme generated under the lasting effect of doing action research. The participants saw this lasting effect as an answer to their need to conduct AR on a yearly basis as encouraged by the Philippine education system to help provide the agency and the state with inputs for curricular enhancement or reform initiatives

(Department of Education Order 29 s.2005). As to professional development, incentives are given to teachers who complete an action research project. In fact, teachers who produce action research earn corresponding merit points under the performance evaluation system, whereas points are also earned for doing action research depending on the level of dissemination and utilisation (school, district, division) for teachers applying as school principals (Department of Education Order 42 s.2007). Furthermore, schools with more action research produced will gain points under the Performance-Based Bonus Incentive System. As may be inferred from this result, the interplay of the intrinsic and extrinsic forms of motivation can be discerned. This result may imply that teachers are driven to pursue activities towards professional growth that consequently give them a sense of fulfilment. On the other hand, as they have been considered "overworked but underpaid" agents of change, they are motivated to acquire financial rewards coming from their contribution to the overall performance of the school where they are teaching.

It is worth noting that there were very few responses which focused on the impact of action research on how the teachers plan for instruction and for curriculum. Carr and Kemmis (1986) stressed that teaching can only be understood by reference to the framework of thought in terms of which its practitioners make sense of what they are doing, and action research cuts across the theory-practice divide. Instructional planning is an area that seems to be less considered as a long lasting benefit of conducting action research.

Action research impact on teacher improvement
Teachers become more effective when encouraged to examine and assess their own work and consider ways of working differently, traits to be considered as empowered teachers. Table 4 shows how the teachers felt empowered when they engaged in this activity. The themes with corresponding definitions and frequency of occurrence generated from the rich qualitative data provide evidence of teacher empowerment when engaging in action research.

The most frequent response in Table 4 represents the theme which deals with the conceptual understanding of action research as a way to examine one's own practice. This implies how engaging in action research encourages teachers to become more reflective and self-evaluative practitioners. One respondent emphasised, "Action research help us to collect data to use in decision making and to become more effective in teaching", while another respondent surmised that action research "gives you a chance to examine yourself as a teacher and how effective you are." Another notable response

concludes that "Action research can help in my teaching through developing my skills in understanding the diversity of my chosen vocation."

These responses reinforce the claims of literature which highlights how conducting action research allows teachers to better understand and improve their practice (Noffke, 1997) and empower them to be responsible for their own learning and for others' (Savaskan, 2013). This result also shows the potential of action research to transform teachers' perceived position from being objects of reform to sources and agents of reform as claimed by Pine (2009b) in his study, because the process affords them an opportunity to share in knowledge or theory building, transforming not only their classroom contexts but the wider educational landscape as well.

Acquisition of necessary skills embodied the theme which ranked second (44 responses). The following are the most significant responses which mirrored this theme:

Through action research, you will master various effective teaching strategies.

It also develops my problem-solving skills, choosing the appropriate methods or approach.

It enhances efficiency in teaching.

Viewed from the context of action research as a cyclical yet dynamic process of reflection-action-reflection, acquisition of research skills such as inquiry, data collection and analysis, decision-making, and problem-solving may be possible. Teachers also perceived action research as an opportunity to enhance their content knowledge in their areas of specialisation which helps them achieve content mastery, with 27 responses counted under this theme.

Through action research, you will become globally competitive because of new ideas and knowledge you receive.

Acting on the new information generated from action research makes the teacher more in touch with reality.

That action research is a powerful platform for professional development is fostered in this finding. In the same light, two of the identified advantages of action research for teachers are: 1) improves teachers' decision-making skills; and 2) increases opportunities to gain knowledge and skills in research methodology and applications (Pine, 2009b).

Action research application to practice.

When teachers were asked how action research will be applied to practice, varied responses surfaced and generated significant themes as presented in Table 5. The majority of responses point to enhancement of reflective

practice while the British Broadcasting Corporation (BBC) (2009) emphasising action research as a powerful form of professional development for teachers. Through action research, teachers become more reflective of what they do in the classroom, leading them to continually seek ways to improve what they are doing.

Many of the teachers believed that doing action research will help them evaluate their teaching methods and classroom practices objectively, identify student difficulties, and devise appropriate interventions more systematically and scientifically. Most of the responses articulate how action research will improve their own instructional practices, empower them with ways to solve practical problems in the classroom and ultimately benefit their students.

To analyze the linguistic features should apply to the peculiarities of construction of the broadcast station, a number of which is any information. Experience shows that the most common one for building the information is the principle of the RT inverted pyramids [Lyubo, 1979. Vorol. 2006]. The structure of the data message can be seen as movement from its main elements through the development of the theme to the details, or as a movement away from more important to less important elements of the message. An example is the BBC's message about the clothing company's activities:

The international clothing company GAP has called an emergency meeting with suppliers in India about the discovery that child labor has been used to make some of its clothes. The company said they were shocked to learn that the children had been used and it would destroy the clothes involved. Television pictures made available to the BBC show a boy sewing clothes burying the GAP logo.

In this case, the most important elements of the messages are carried to the top, which seems quite reasonable, since the students can learn from the beginning what will be discussed in the report. On the role of the beginning of the construction information message indicates SI Tresckow, noting also the presence in this part of the appeal to the attention of the audience [Tresckow in 1989: 51].

A fundamentally different way of constructing different analytical radio text, which can be defined as a view of a competent person on a particular event, the fact or phenomenon to penetrate into the problem and produce an analysis of what is happening [Skulenko 1986 Tertychny 1998, etc.]. Analysis of a number of analytical radio text BBC gives to state that they differ by less rigid structure than the radio text information. The presence of the entry containing the statement of the problem, the main part, consisting of a thesis and arguments for its rationale and conclusion, summing all of the above,

brings an analytical radio text in its structure to a public statement, whose main purpose is the listener's belief in the legitimacy of the protected position [Ivin 2000 45]. An example is the analytical radio text on the political situation in Pakistan, in which he poses the following question: How free and fair can Pakistan's election be? To answer this question, the author presents the following highlights:

Most Pakistani say the election of 1970 is the only one in the country, s history that could really be called free and fair. President Musharraf did of course allow the two main political leaders both former Prime Ministers to return from exile to contest this election. But the killing of Benazir Bhutto in a suicide attack seven weeks ago has overshadowed the whole campaign. Election observers and the New York based Human Rights Watch have both warned that conditions are not good for a free election.

Summing up the above, the author concludes that fair elections are not only impossible in this state, but will not contribute to the stabilization of the political situation:

Whatever the outcome of the elections whoever wins or is believed to have won the result will not provide the political stability that Pakistan so badly needs.

If the radio text information most pragmatically oriented is the entry that serves to attract the attention of listeners, and the following text is characterized by a high degree of formality, the analytical radio text is characterized by a more or less uniform distribution of the means.

Features of the structure may not condition the specificity of the use of linguistic tools at three levels:, and prosodic. Doubtless is the fact that the analytical radio text has a large arsenal of linguistic means to provide impact on the audience. However, this does not give grounds for believing that the information deprived pragmatically oriented language means. For this study, it is of primary interest is the analysis of how certain linguistic features realize the impact on the recipient of the message.

Despite the fact that the main requirement for radio text information, is the requirement for its objectivity and impartiality that can not find its reflection on the linguistic level, a number of researchers: V.L. Artyomov and V.S. Semenov (1984), B.A. Zilbert (1986), T. van Dijk (1989), Y.N. Zassoursky (2000), J. Merrill (1996), M. Price (2002) et al.) Note that the radio text information contains some elements exposure. At the syntactic level, this is manifested in the use of interrogative and incomplete sentences. Analysis of a series of information BBC shows that matters, and incomplete

sentences ~~WESTED, ONLY CALIFORNIA ISSN: 0160-2764, UNITED STATES~~ attract the audience's attention:

But will his party unite behind him? And the shadow of Sumo.

Particular attention is drawn to the intonation of the registration of the information broadcast station. Features the melodic contour seen in the prevalence of positive tone contrasts combined low level of the high or middle of the average range falling tone that ensure the allocation of certain parts of speech and help to attract attention to the message:

Scientists say // the prospect is no longer / a science fiction.

In addition, we cannot ignore providing the contrast through the use of low-descending a narrow range and high downlink tone mid-range in the adjacent intonation groups:

And / leading US politician // has called for investigation /// into the violence // in Tibet. Regarding the use of emotive language in the main five hour radio text information plan, then it will be much less than the analytical radio text that explains the functional orientation of each of the species. Referring to a number of radio text information, it should be noted the possibility of the use of words with an estimated value mainly through indirect speech, the transfer of another person announcer words:

The French foreign minister said Kenya could be plunged into a deadly ethnic conflict. This fact, however, does not exclude, but rather emphasizes the attempt to have a speaker impact on the audience with the selection and use of appropriate radio-text citations. Of particular note is the power of influence, which is achieved through a combination of emotive language in conjunction with the specific international registration statements. Noteworthy presence contrasts using high downlink tone against the background of low level or uplink pronuclear part and low at the rising tone background medium or high level prenuclear parts:

UNICEF representatives in Somalia / Christian Banslev Olesen // says the country is a desperate situation.

Of particular note is the fact that within the framework of the radio text information, 30 different rhetorical arsenals of affluent means a greater role acquires intonation. Including prosodic design is intended to emphasize the end of one broadcast station and go to the next, which is realized through the use of low-tone descending a narrow range in the final group of intonation of the last sentence of the previous text and high part in the initial intonation group the first sentence later. In addition, it should be noted the presences of melodic contrasts in the framework of the proposals do not contain lexical and grammatical means:

He believes // many Indians are unaware // of the risks.

In addition, one of the most common means of reflection unfinished phrases and draw attention to the message is the use of medium-level-tone or low rising tone in the middle range intonation groups.

Kosovo's prime minister / Hashim Thaci // reassured the Serb population in Kosovo // that it will not face discrimination // when the province declares independence / from Serbia.

Intonation medium and short, however, there has been some slowdown to an average on some intonation groups in order to attract attention. In this introduction and conclusion are more high-speed casting, that give the impression of urgency and urgency of the message. Analysis pauses shows that they have a syntactic nature and are usually short. Emphatic pause and pause hesitations are not observed. Volume is moderate and evenly distributed. There have been isolated cases of increase in volume, as a rule, within the framework of entry in order to appeal to the attention of the audience. With regard to the conclusion, that it is, in most cases it is not characterized by prosodic selection,

Among the means of expression and the evaluation should note the use of words and phrases with an estimated value: boost his election image, hawkish credentials; ideologically modal vocabulary: rebel, insurgent ;, the use of similes and metaphors: a leap into the unknown, ... are likely to be no more than window dressing; questions, repetitions, changing the order of words and the ellipsis:

Months and months of negotiations. Solved preservation it might be ...

But can the retailing industry ever be truly sustainable? So a partial amnesty for General Nkunda.

However, despite the rather large arsenal of rhetorical funds, leaves no doubt that the role of prosody in the appeal to the attention and allocation of some of the most important from the point of view of the author's radio text elements. Among the features of the melodic contour is noteworthy the presence of a large number of tonal contrasts, both negative and positive plan. However, unlike radio text information, where these contrasts are concentrated in the introduction, analytical radio text differs sufficiently uniformly distributed. It should be noted the use of positive tone contrasts allocation information center with a high or medium downlink tone wide range on a low background level prenuclear portion; as well as tonal contrasts negative character:

Perhaps, // not in public / that might cause its leaders difficulties / with the families on the abductees // and their supporters /// but perhaps // it could do it in private.

In addition, it is widely known that narrow band high or average downlink tones in a wide range of related international groups:

After announcing / he was running against Robert Mugabe // he was expelled / from the party.

To maintain contact with the audience, the author also uses a special design of prosodic unions at the beginning and in the middle of sentences, which are always allocated a pause and a low rising tone or tone mid-range:

But // six years later // President Bush refused to do it.

Furthermore, it should be noted size groups that are more concise compared with groups radio text information. Also plays an important role. Greater effect is achieved due to the wide use of emphatic pauses usually mean duration. Pause hesitations, as in the radio text information, absent, indicating that the preliminary preparation for the performance. Temp utterance analytical radio text is an average. There are frequent cases of a slow-down in some fragments statements for the purpose of an appeal to the attention of the audience. Author pursues the same objective by increasing the volume of pronouncing certain words and intonation of entire groups, which contributes to a better perception of the Radio and significantly increases its pragmatic orientation.

Thus, the comparative analysis of the information and analyzes radio text shows a number of differences in their linguistic and structural design. These differences are related, primarily, with the various functions discussed types of radio text. A small number of rhetorical devices in the information broadcast station due to the desire speaker to a more or less objective information. The main purpose of analytical radio text is an attempt to convince the listener into the legality of a particular point of view, as well as a deep analysis of the problem, which makes it necessary to apply to a series of pragmatically oriented, first of all, prosodic, linguistic means. The analysis shows that, along with the means to influence, great role of prosody,

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The Portuguese infinitive and the nature of linguistic explanation

Bruno Bragado Fernandez *

Abstract

The goal of this paper is twofold. First, we present evidence that Greek has Raising out of subjunctive complements (see also Anagnostopoulou 1999). Second, we discuss the implications of Greek Raising for the theory of Case and Agreement, as outlined in Chomsky (1998).

Keywords: *Portuguese, infinitive, nature, linguistic, explanation.*

In this section we argue that Greek has Raising out of na-subjunctive complements.² Two environments must be distinguished: (i) Na-subjunctive complements of the aspectual verbs *arxizo* (start) and *stamatao* (stop) and (ii) Na-subjunctive complements of the verb *fenete* (seem). We are not going to discuss environment (ii) which presents a number of complications (see Anagnostopoulou 1999 for discussion). We present arguments on the basis of environment (i) that Greek has Raising. As noted in the previous section, these predicates have been taken to be obligatory Control predicates. However, we reanalyse them as ambiguous between Control and Raising. Names weapons: Sward (sword), Dagger (dagger), hilt (sword handle), point (the edge, a blade), buckler (shield), harness armor; mailed - clad in armor; wizard (visor (hat)), helm (helmet, helmet), beaver (visor), «Alarm» (originated in 1325, obsolete value - «a call to arms», the modern meaning - «a sudden fear or distressing suspense caused by an awareness of danger; a warning sound, signal for attention»), «Falchion» (originated in 1303, obsolete value - «any sword, the modern meaning» «a broad, short sword having a convex edge curving sharply to the point").

* London University, United Kingdom, fernandez@yahoo.com

The word «alarum» came from Old French (alarme), in the Italian language; it took the form of all'arme. In the 16th century the word broadened its meaning and came to mean «any sound to warn of danger or to arouse». In 1590 there was a verb formed from the noun.

The meaning of the word stands archaic component: usually alarum, archaic: a call to arms <the angry trumpet sounds alarum>. In the chronicle of Shakespeare's "Richard III" word is used in the following context: "Our stern alarums changed to merry meetings; our dreadful marches to delightful measures ". (Act 1 Scene 1)

Translations A.V.Druzhinina A.Radlov and do not reflect the archaic meaning «a call to arms», since this value is increasingly represents a "call to military action" and not "fight". "... Merry replaced with a formidable fight, and trumpets - the gentle melody of the song" (A.V.Druzhinin)

A.Radlova passes the word to the Russian language token "abusive" (cry),.I.. Tiran B.Leytina: tocsin ringing hum was replaced by cup, menacing marches cheerful dance.

Thus, when dealing with this archaism we see several ways to transfer obsolete tokens: using archaic Russian word "alarm" (translation B.Leytina (1958), "Cry" (translation A.Radlov (1937)), and not the exact token "battle" (translation Druzhinin AV (1865)).

2) Words denoting religious activities

«Shrift» (there was 900 years old, outmoded value «a remission of sins»), «Atonement» (originated in 1513, obsolete value - «reconciliation», the modern meaning - «the reconciliation of God and man through the sacrificial death of Jesus Christ»), «Bead» (originated in 1377, obsolete value - «prayer», the modern meaning - «a rosary, a small ball - shaped body, a drop of sweet or blood, a bubble formed in or on a beverage, a small metal knob on a firearm used as a front sight, a projecting rim, band, or molding»).

Let us consider in more detail the word «Shrift». The word appeared in Old English (scrift) within the meaning of «confession to priest, followed by penance and absolution». In 1594, this has become a noun value «the brief time for a condemned criminal to confess before execution». Archaic meaning: 1. The imposition of penance by a priest on a penitent after confession, absolution or remission of sins granted after confession and penance, confession to a priest.

In the chronicle of "Richard III" word is used in the following context: "Dispatch, my lord; the duke would be at dinner: Make a short shrift; he longs to see your head "(Act 1 Scene 3). In B.Leytina A.V.Druzhinina and

translation of this word is omitted. A.Radlova, in our opinion, exactly transferred obsolete value on the Russian language using the token "confession".

3) Words human quality. The nouns as examples we consider two archaism of this subgroup. These are the words «Attainder» and «Defacer» «Attainder» (originated in 1444, obsolete value -. «Dishonor», the modern meaning», «the legal consequence of judgment of death or outlawry for treason or felony, involving the loss of all civil rights»). «Defacer» (originated in 1325, obsolete value - «destroyer», the modern meaning»« to mar or spoil the appearance or surface of; figure, to impair the usefulness, value, or influence of»).

The word «Attainder» came into English in 1444. It was borrowed from Old French (attainder) within the meaning "to touch upon, seize, accuse, condemn". Subsequently, the word acquired the meaning «the legal consequence of judgment of death or outlawry for treason or felony, involving the loss of all civil rights» (attainder), which is used in modern English. In the dictionary recorded obsolete meaning of this word: dishonor chronicles Shakespeare noun «attainder» we meet in the following context: «So smooth he daub's his vice with show of virtue,

That his apparent open guilt omitted, I mean, his conversation with Shore's wife, He lived from all attainder of suspect». (Act 3 Scene 5). Here the word is used archaic name value. Compare the data transfer lines. A.V.Druzhinin offers the following: "In the shadow of evil, it can not be foreseen." In A.Radlov, like A.V.Druzhin, we meet the translation, we believe, conveys a sense of the expression, but in the Russian texts of the archaic value is not reflected. "There was not any noticeable spots." But we think that the translation B.Leytina is closer to the original Chronicles, as in the Russian text is stored seam "honor": "What is the age he lived in honor, suspicion ..."

4) Name of titles, ranks, positions:

Earl (a warrior, brave man, nobleman) - Earl, Prince, Prince; the Emperor, the ruler; Knight - Knight; Chivalry - chivalry; Alderman Alderman, a member of the municipal government, a member of the county council; Marshal Royal Mews; Marshal; Post - messenger; The rich man Dives; rich, Croesus; Yeoman Teoman (1418 farmers in England centuries that led, as a rule, independent economy.); yeoman farmer; minister at the court (king or nobleman); Vintner - barman,; Herald; herald et al.

5) Garments:

Doublets, triplets, and other figures of speech (e.g., "To be or not to be, that is the question"), Robe's mantle (ceremonial robes, symbolizing a person belonging to kakomul. Rank, etc., possession. Position or title), and others.

6) Household items:

Shimmery tube (or exhaust smoke); chimney; fireplace; imagery, unspooled of faces, perspectives.

Smaller compared with nouns group archaisms comprise verbs: To butcher - tortured; To misuse - bad, ill-treat; To disco fit to defeat (the battle); To bid - ordering; To tilt beat up on spears to fight in the tournament; To marvel given diva, wonder, wonder; To engross collect, accumulate, accumulate; To salve lubricated (ointment); to heal; To counsel - counsel, Wis (originated in 1500, obsolete value - «to know»), Spurn (there was 900 years old, obsolete value - «to reject something disdainfully, a kick», the modern meaning «to tread sharply or heavily upon»), Methinks (originated in the Anglo-Saxon, obsolete value - «it seems to me»), Quoth («said»), Purchase (originated in 1290,

Consider a few words by way of example. The word «wis» arose about 1500 years in the sense of «to know». For all the chronicles of the word «wis» is an anachronism, as the events occurred before chronicles (violation of chronological accuracy). Word fell into disuse in the modern language only functions as an archaism.

In the chronicle of Shakespeare's "Richard III", it occurs in the following context: "What, marry, may she! Marry with a king, A bachelor, a handsome stripling too. I wish your grandma had a worser match. (Act 1 Scene 3). In translating this word is omitted, but, from the context, it can be concluded that the word is used in the meaning "to know".

Another no less interesting example - the word methinks. The originated in Old English language within the meaning of "it seems to me". In modern English word is used only as an archaism in the works on a historical theme. Translated into Russian language the word is also omitted.

Consider archaisms, which in the texts act as adjectives: Gentle noble, well-born, noble, noble blood; Bold - confident; brave, courageous, bold; Damnable damn, goddamn, fucking disgusting (as amplifying expression); Secure confident, arrogant; Trim excellent, excellent, wonderful; Trustful - sad, sad; Gross rough, clear, conspicuous, blatant; Mailed - and others in armor.

Let us consider in more detail some of them. The word «Erroneous» came into English in 1400. It was borrowed from Latin (erroneous) within the meaning of "vagrant, wandering". Adjective acquired the meaning «containing or characterized by error». The word stands archaic meaning

wandering. In the chronicle of Shakespeare we find it in the following context: "Erroneous vassal! The great King of kings Hath in the tables of his law commanded, that thou shalt do no murder: and wilt thou, then, Spurn at his edict and fulfill a man's? (Act 1 Scene 4)

Let us compare the translations of the quatrains and A.Radlov M.Donsk. A.Radlova: Oh silly! After all, the king over his wrote on the tablets. M.Dons: Blind following orders! But is the emperor of all carved on the tablets, "Thou not kill"? Thus, we see that the meaning of the word «Erroneous» is not transferred in Russian texts. This token is eating as a characteristic of the negative qualities of man.

The group of adverbs we have carried the word denoting the time of day and greetings. Consider as an example the word «yester night» and «good morrow». "Western night" very old word came to 900 years within the meaning of «on the night last past». It is its unique value, which in the modern language is archaic. Translation of the word "yesterday", "last night."

The following example a word for a greeting. The expression "Good morrow" originated in Middle English in the years 1350-1400 in the value of "Good morning" or a combination of generally omitted or translated neutral "Good day."

Archaisms in the chronicles of Shakespeare perform certain stylistic features. The most common vocabulary used by the author of the series as a means to communicate the text or part of a high, solemn color. Expression vocabulary through word transmitted objects, phenomena, the grounds, the action, in such a way that "poetic" be approved. Thus, the archaic words allow to give statements of heroes lofty tone.

Another important feature of the archaic vocabulary in a chronicle - a folk stylization. By using the names of everyday objects, military and royal household, clothing, names of titles, titles, occupations, the author gives us the opportunity to experience the era described, imagine it the most colorful and clear.

Very often, W. Shakespeare uses archaisms to give an ironic emotional coloring to ridicule heroes chronicles or events described in it. For example, in the chronicles of common stylistic device such as a "play on words", which in turn is based on the NCCA plays by William Shakespeare obsolete and modern meaning of the word: Knight errant (Knight Errant) and arrant knave (highwayman); And is not a buff jerkin a most sweet robe of durance? - But is not it, buff jacket - very strong thing? (Clothes buff wore prison guards where given a clear hint that the hero can fall into the debtors'

prison in MESSENGER, UNIVERSITY OF CALIFORNIA, ISSN 0360-2761, THE UNITED STATES of the word durance... «Prison confinement" and "special strength») For obtaining of suits? - To procuring (Pun: suits - «the subject of the petition" and "clothing" (dress executed, which became the property of the executioner), There's neither honesty, manhood, nor good fellowship in thee, nor thou not of the blood royal? ., if thou not stand for ten shillings - I do not know, really, whether there are in your royal blood ... ten shillings royal coinage (double pun contained in the original: Royal - «royal" and "coin worth 10 shillings"; to the stand - "to be able" and "be valid»), not pray to her, but prey on her, do not pray to him, and rob him (in the original pun: to pray - «mo os», to prey -« rob»), Their points being broken - down fell their hose.

With archaic words author often transmits the voice characteristics of the hero. It is seldom used rough obsolete words and phrases, or colloquial expressions. For example the expression «zounds!» (Yes, that I ...! Milder version of oaths short for a stronger God's wounds). Or mistreatment sirrah hey, you! (Appeal to the man, expressing contempt, disrespect, its claim to the superior position of the treatment). This may also include a statement that expresses the assurances given word, oath, promise: No, by my troth, ... On the Russian language is the expression is transmitted as follows:

Biryukov, E. (1950): Eybogu not see, Kanshin P. (1887): Oh .. Honestly, Pasternak (1948): There is no way

Moritz V. Kuzmin, M. (1937): Do not wait, I promise!

Thus, the dominant stylistic language of the text is a pastiche of the era, so all the lexical diversity of expressive means "work" on his archaization. Archaization a dual function: on the one hand, therefore, stylized language of the past, on the other - creates an image of a particular voice environment.

Based on the above, for example, after the researchers that the literature of the past centuries has enriched the practice of speech poets of our large number of vocabulary, which differed specific book application. Degree this vocabulary is different. It depends on the stylistic coloring of words, the nature of their relationship, the content of the text in which it is implemented. To date, this lexicon is perceived by us as archaic high, high book or poetry. This perception opens up opportunities and "emotionally contrasting layer application named vocabulary - humorous, ironic, and satirical - as a consequence of incompatibility established in the language of stylistic coloring with the name of a particular object or a very negative attitude towards him of the author. Thus, obsolete words can serve as a means of creating a historical, social, national coloring, styling language for the era, they can be a means of humor, irony and satire. It should be pointed out that, although the

obsolete words as a means of creating a historical flavor and as a styling language epoch close to each other, it's not the same thing Referring means of creating historical color obsolete words describe certain concepts depicted the era, and the era of using styling language they are characterized primarily by its language. After analyzing the translations of chronicles and archaisms transmission methods can be concluded that the Russian texts obsolete meaning or form of archaism, tend to either not reflected or replaced by a neutral one. But,

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Latin American novels and the nationalistic factors

Ibarra Felicita *

Abstract

Specificity of the verb as a part of speech is expressed in the fact that it is a verb as a predicate always expresses not only the nomination but predication, that is, reveals the attitude of the subject of the situation to reality. That is why the verb takes on the function of the organization structure of the sentence, realizing the potential organizing center. Since function has function in describing the use of verbal times and the study of their semantic structure must take into account not only the time value as a grammatical category but also the objective of the lexical meaning of the verb.

Keywords: categorical meanings, English, German, indefinite

These responses reinforce the claims of literature which highlights how conducting action research allows teachers to better understand and improve their practice (Noffke, 1997) and empower them to be responsible for their own learning and for others' (Savaskan, 2013). This result also shows the potential of action research to transform teachers' perceived position from being objects of reform to sources and agents of reform as claimed by Pine (2009b) in his study, because the process affords them an opportunity to share in knowledge or theory building, transforming not only their classroom contexts but the wider educational landscape as well.

Acquisition of necessary skills embodied the theme which ranked second (44 responses). The following are the most significant responses which mirrored this theme:

Through action research, you will master various effective teaching strategies.

* Univ Georgia, Dept Romance Languages, Athens, GA 30602 USA.

It also develops problem-solving skills, choosing the appropriate methods or approach.

It enhances efficiency in teaching.

Viewed from the context of action research as a cyclical yet dynamic process of reflection-action-reflection, acquisition of research skills such as inquiry, data collection and analysis, decision-making, and problem-solving may be possible. Teachers also perceived action research as an opportunity to enhance their content knowledge in their areas of specialisation which helps them achieve content mastery, with 27 responses counted under this theme.

Through action research, you will become globally competitive because of new ideas and knowledge you receive.

Acting on the new information generated from action research makes the teacher more in touch with reality.

In traditional linguistics grammatical category time usually is represented as a time axis, on which are sequentially successive past, present and future. At the same verb expresses the ratio of the nominal part of the statement to the apparent moment of speech. Temporal form of the English verb "future last» (future in the past) does not fit into this pattern. In this sequence of times it is impossible to depict the future in the past, because of their shared axis currently.

Form future in the past expresses completed action in the past, considered from the point of view of previous events. Thus, within the meaning it has a purely temporal semantics, although in this sense it is used quite rare and mostly in prose (D. Leach, J. Svartvik, 1983).

However, according to M. J. Bloch, points of contention concerning the classification of grammatical tense forms of the English verb can be avoided, if we assume that in the English language, there are not one but two categories of time (M.J. Bloch, 2005).

Based on the fact that the English verb is in the same word form expressing both past and future time (a form of "future in the past» I should skate, he would skate), two categories of time should be allocated in the English language. The first of these - the category of the primary time, distinguishing the past (a strong member of the categorical opposition) and the present (the weak member of the categorical opposition). The second - the category of "secondary" or time, which distinguishes the future (Futurum) as a strong member of the categorical opposition to the "non-future" as the weakest member of the categorical opposition.

Both in English and in German present tense reveals the close relationship with the type of category because it expresses her values (single, re-

peatable, instantly, generalizing value) are not only temporary, but partly also the nature of the species.

Based on the understanding of different types of categories, we can distinguish its various definitions. So, Koschmieder E. (1929) defines a species as a grammatical category that expresses the direction of action: - at the direction of action of; V.D. Arakin (2000) defines a species as category that conveys the character of the act or process, indicated by the verb, repetition, duration, multiple, instant, effectiveness, completeness - incompleteness, or limit, ie the ratio of action to the inner limit. I.P. Ivanov (1961, 1981) considers the species as a morphological category is of the view that as a special kind of grammatical category in English is absent however, there are four discharge (main, long, perfect and), of which the main discharge is indifferent to the type category; the remaining three categories it is otherwise called forms.

According to M. J. Bloch, a category type in the English language, as well as the category of time, it can be represented as binary oppositions, as a single verbal word form may be expressed at the same time perfect and duration (a form of "long perfect»: he has been skating). it can be concluded on this basis that the English verb has two kinds of categories, namely, "the form of" (a continuum - indefinitum) and "kind of retrospective coordination" (perfect - imperfect) (M.J. Bloch, 2005).

Present tense in the studied languages is the most multi-valued due to its ability to express the actions and attitudes that are valid at the time of the speech, that is not only taking place at the same time with him, but also took place before the speech or expected after it. This is due to the specifics of grammatical meaning of the present time, which expresses not a mathematical point, the border that separates the past and the future, and the segment on the time line, while its length depends on the subjective perception of the time the author of statements and is expressed in a context that reflects a particular speech situation.

As mentioned above, the main value of the form present in the test language is closely with semantics verb, which in this case is understood as the expression of the mode of action - once, repeatability, start, completion; expression of action verbs, states, relationships, attributes; stative and dynamic verbs. In this regard, we must distinguish between two categories, differently expressed in the studied languages: the nature of the actions and views.

Category character actions is and is present in the semantics of the verb (including impersonal form), but may be varied in the context, depending on factors such as, for example, or inanimate subject or object actions, the

availability of the form and time in the English language as a grammatical category, and indicates a close relationship of these categories, in contrast to other verbal categories, such as faces or number. This is due to the fact that the grammatical meaning of the form in English expresses the correlation with torque (Gurevich, V.V., 2001), expressed in terms of temporal markers or other action.

Category type is expressed in grammatical and English forms Continuous, Perfect and Perfect Continuous. Discharge Indefinite is a weak member of the opposition. Thus, the British time forms (tenses) can assume because they indicate not only the attitude of steps at time speech, but also indicate its relationship to other actions on the basis of simultaneity (Continuous), the flow up to the specified points (Perfect Continuous) or effective precedence (Perfect regulative); value same shape Perfect durative identically value Perfect Continuous, i.e. does not distinguish, and brings these two forms.

However, as noted above, use of the term does not involve consideration of the categories of the form and time in the English language as a grammatical category, and indicates a close relationship of these categories, in contrast to other verbal categories, such as faces or number. This is due to the fact that the grammatical meaning of the form in English expresses the correlation with torque (Gurevich, V.V., 2001), expressed in terms of temporal markers or other action.

In the view of German grammar, understood as the opposition - (cursive) has no special morphological expression and is therefore likely nouns. His grammatical meaning manifested in the fact that in contrast to the actions of the character category, it affects the choice of the auxiliary verb forms in analytical time, as well as the possibility of mold Partizip II.

A comparison of the use of forms Present Indefinite and in the literature revealed a coincidence most of the values of these forms. Basically value - the validity of the present time (the time period considered as the present speaker), both investigated time forms may be denoted as a repetitive action and single or. It can be as action, recurring regularly and committed in the presence of certain conditions, for example: He draws one vertical line, lifts his pen, draws the second vertical, then drags his pen back to draw the crossbar, making the diagonal below. Or look at the P. He makes a downward stroke, then goes up and back to position to make the semicircle [Crichton, 1999: 107]. This value is usually called an iterative.

This value forms the present seamntically close generalizing (universal) value. The conclusion that a person, object or phenomenon has certain properties that are expressed by the verb in the form of a temporary, is speaking on the basis of his knowledge or experience, and their presence is not questioned. In the literature, particularly in the direct speech of characters are often seen examples of usage forms Past Inde fi nite or Past Continuous in

the description of the scientific facts. These examples relate to those cases when it comes to the development of science and talking, wanting to highlight its latest achievements, he speaks of the already existing knowledge with the help of groups times past.

Characterizing Presence (Qualifying present) is close in value to a universal, it can also describe the properties, features or characteristics of objects or phenomena, but they are not always defined as existing at all times. Often, to distinguish between these two values makes only the nature of the subject or object of the action, as well as the context.

Single or action, both in English and in German language expressed through verbs of three types, namely:

1. Verbs with position value in space, such as lie, sit, hang;.
2. Verbs perception and feeling, for example: see, hear, feel;
3. Verbs various characteristics of the person, object, and the perception phenomena such: look, sound, hurt.

The main difference in the value of the main forms of the present time in the studied languages is the ability of German verbs to express activities that occur at the moment of speech, which in English are expressed using the form Present Continuous. Such a value of the form called inclusive.

In addition, actions that took place during a certain period of time, including the time of the speech, which in English are expressed in the form of Present Perfect Durative.

Verb form Present Indefinite and also able to describe the state of relations and attributes, such as a person's attitude towards the world, as well as the objective relations in it. In this case, the relation of man to reality can be rational, emotional, evaluative and modal. It should be borne in mind that the modal ratio is expressed not only by means of modal verbs, but verbs with modal value (require; brauchen).

Portable values studied grammatical forms are also largely present in both German and English as well. So, both studied forms can express action that occurred in the past, expected in the future, performative actions and various modal shades.

In a simple form used in the present context is uniquely relating to the future time, the action verb seamntics becomes inevitable, an act is not dependent on the speaker.

In both studied languages, the simple present is found in this sense in the description of a preset plan of action in the transport timetables or formal events, such as: The ship sails at tomorrow 9 o'clock from Terminal 2.

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plished fact which can not occur.

Compared with the Present Indefinite, German finds more values that is connected, first of all, to the absence in the German language and forms Present Continuous Future Continuous, as well as the design be going to + Infinitive. Both in German and in English, there is a form of simple future tense (Future Indefinite and Future I), which expresses the action expected in the future, the sequence of actions in the future, the state should occur in the future and repetitive actions in the future (Krylov n., Gordon E., 1999).

In the German-language form Presents for future expression is used much more frequently than in English, particularly when describing the actions related to the near future: Ich bin gleich zurück. [Remarque, 2004: 10] Gut, ich komme sofort. [Remarque, 2004: 12]. In addition, this temporary form is used in categorical statements about the facts, due to take place in the future, for example: Aber ich unterschreibe nichts, ehe ich nicht bezahlt bin. [Remarque, 2004: 32] Significance speaker confidence inevitability imparted particularly evident in the proposals subject which is inanimate such as: "Gehen Sie gleich schlafen", sagte er. "Morgen sieht alles anders aus. Es klingt albern und abgegriffen aber es ist wahr; alles, was Sie jetzt brauchen, ist Schlaf und etwas Zeit " [Remarque, 2004: 41].

Thus, based on the example above analysis it can be concluded that the basic form of the present value of the time has an impact on its value portable, giving it additional inevitability value inevitability, confidence in the speaker's committed actions. Form Futur I, on the other hand, mitigates this categorical, with its help, expressed or purely temporary value, without modal tones, or expressed the intention of the speaker, his desire to carry out this action.

In addition to the above occurrences, present tense is used in subordinate clauses and conditions of the time, which is typical for the English and German language.

Another important form of the present value of the portable time in the test language is the value of the elapsed time (Praesent Historicum), which is also typical for both languages studied. The main varieties of use include Art Presence used for "revitalizing" narration stage Presence used in copyright remarks to the play, and presence restatement, common in the annotations for books and movies.

Transposition (Art transfer) forms present in scope elapsed creates tension narrative effect due to component values of "reality now", which is not completely neutralized with such use Present Indefinite and Presents speak-

ing emphasizes the importance of the events described for the listener or viewer.

Modal use of study time Forms of four main groups of values, namely modality skill obligation, purpose and unreality. The first group includes those cases of the use form of the present time when the action is not performed at the time of speech or regularly, in the time period including the moment, but its implementation is possible in a given period. Wer wirklich verloren ist, spricht nicht mehr. [Remarque, 2004: 152] Das Glck liegt um uns herum. Wir brauchen es bloYa aufzuheben. [Remarque, 2004: 171]. So many things go wrong in life [Crichton, 1999: 173]. Unlike modal values of characterizing manifested in the fact that the action actually occurs, but its implementation is possible (or impossible). Besides, the second form modal value is present ought (imperative Presence). Both in English and in German it is able to express the desirability of an action, and in sufficiently categorical terms. Du gehst sofort ins Bett! This value is closely related to the use Presence to indicate the future, because, speaking of the desired event as being committed in the future, the author remarks underlines its necessity.

In English Present Indefinite also often incurs imperative function, but since the shape imperative, this simple form and ifs coincide, the difference between them on the basis of this criterion may be carried out as an act. Verb form Present Indefinite in the described portable modal value is usually used to express an action plan or instructions that are different character of flatness, such as: "What are these?" Stern said. "Tights?" "They're called hose, dear." There was no elastic on them either. "How do they stay up?" "You slip them under your belt, beneath the doublet" [Crichton, 1999: 162]. The proposal is described as dressed people in the Middle Ages, which were supposed to make the characters in the novel.

Third modal value inherent in the present tense of the language, is a modality of the goal. It is usually expressed by the design so (that) in English and damit, so dass - in Germany, for example: You make a beam of light so weak that only one photon comes out at a time. [Crichton, 1999: 129]. Seien Sie vorsichtig, damit Sie nichts zerbrechen [Remarque, 2005: 196].

Finally, the fourth modal value of the test of time forms a modality of unreality. In describing the situations imagined speaking, verbs in the form Present Indefinite and Prdsens indicate actions that are not supposed to make, for example: Wie es über die Schultern flieYat! Milch aus Kanaan, Seide aus Strahlen gesponnen. Niemand ist nackt in diesem Licht. Die Haut fdngt es, strahlt es zurück, wie ein Felsen das Meer drauYaen. [Remarque,

2005: 206. MESTER, JENNIFER. *Form and function of the present tense in English, French and German*. Berlin: Mouton de Gruyter, 2005. 206 p. ISBN 3 03 910 276 4. United States of America. Produced by sunlight on human skin poetically reinterpreted as an image of the sea. Verbs fangen strahlen and represent thus not only action to be taken at the moment, but also a generalized experience of the speaker. Let's say you choose a more extreme action. [Crichton, 1999: 172]. Form now gives them a figurative,

Finally, mention should be made about another important function in the present tense forms of the language, namely, about its per formative use. A special group of verbs in the temporary shape in the presence of certain conditions is not only able to call the action, but also to make it. This verbs such as a bet, name, promise; wetten, nennen, erkldren, versprechen and others. It is this group of verbs can be viewed as expressing the true instantaneous value because; pronouncing it in the form Present Indefinite and Presents speaking performs an action directly at the time of speech. However, one should take into account the fact that committed so the action takes place in the presence of certain conditions relating to the extra linguistic factors such as the sincerity of the speaker, his powers or the observance of a particular protocol.

In conclusion, it should be noted that the seamntics of grammatical forms Present Indefinite and Presents than purely temporary value also includes the value of the mode of action by virtue of the lexical seamntics of verbs and linguistic context. As in the basic meaning of grammatical forms and in their figurative sense, grammatical seamntics forms Present Indefinite and largely identical, although it shows a lot of features characteristic of the grammatical structure of each of the studied languages.

Among the themes, the least ranked concerns the alignment of learning outcomes to national content and performance standards. Though raising student achievement is perceived as a priority area for doing action research, for most teachers, improving instructional practices to raise and enhance student achievement is a basic priority. On the other hand, ensuring that student achievement aligns with the prescriptions of the curriculum was the least articulated, with only two responses falling under this category. This finding implies that while teachers are seriously committed to ensuring that students learn in the class, expanding and elevating motives for conducting action research to include the national context may have yet to be emphasised. However, the fact that this theme was generated (though least ranked) may be an indication that some teachers could also be mindful of the potential contribution of action research in ensuring that knowledge and skills taught in the classroom must be in accord with national standards. In the Philippines, education is hailed as the central strategy for human capital

development, poverty reduction, and building national competitiveness (Philippine Development Plan 2011-2016). This makes it imperative that teachers and administrators ensure that these initiatives support national goals and priorities as they explore transformative possibilities in their own contexts.

Responses were observed that catered to more specific practical applications of action research in the current streams of instructional concerns, like generation of knowledge which is discipline-specific, contributing to holistic development of learners, promoting culturally-responsive pedagogies, and creating support mechanisms to facilitate effective teaching and learning. These themes suggest an increased awareness among teachers of the power of action research as a tool to confront the challenges wrought by the emerging issues and continuing problems in education from a broader perspective.

Difficulty and non-difficulty in conducting action research

The needs and challenges of the teachers in conducting action research were identified through a rating scale on difficulty and non-difficulty in the different components of action research and an open-ended question on problems and/or difficulties they anticipate encountering while engaging in action research. The rating scale was composed of eight items using a five-point scale. A middle option was included as the items were to be rated in terms of levels of difficulty, from no difficulty to extreme level of difficulty.

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Spain movement and the modernistic process Portuguese modernist imagination

Mariya Jose Martinos. *

Abstract

The writers and artists of the Spanish avant-garde, enthralled with the streamlined, mass-produced commodities of the Machine Age, incorporated these objects into their literary and visual works. In doing so, they launched a broad inquiry into the relations between mind and matter, people and things, words and world. In *Modernism and Its Merchandise*, Juli Highfill traces that dissonant but productive line of inquiry by focusing on the objects of obsession for the Spanish vanguardists—starting with the fruit bowls of cubist still life; continuing with the merchandise, machines, and fashions of the 1920s; and concluding with objects of ruin and decay. The trajectory moves from the natural to the technological domains, from the newfangled to the outmoded. Throughout this study, objects appear ever in motion, engaging and altering their human subjects—whether as objects of exchange, as prosthetic organs, or as triggers for powerful affective responses, such as appetite, taste, and disgust. The insights that arise from these encounters with material things anticipate the knowledge emerging today in the fields of material culture, technology studies, and network theory.

Keywords: Spain, movement, realism, information.

However, the economic rationale does not explain the lack of focus on Hindi, with India recently recognised as the world's fastest growing economy (Pandey, 2015), a prediction that was made more than a decade ago (Diamond, 2005). Nor does it explain the continued popularity of Japanese in educational policy, a country that continues its economic decline (Fujioka, 2015; Matthews, 2015). The answer then might be explained by the com-

* German Linguistics Academy, Bern.

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 around the world. The Confucius Institute and the Japan Foundation both have significant presence in the Anglobubble, while countries such as Indonesia are unable to fund such initiatives to support the wider teaching of its languages (McDonald, 2010). While the role of such initiatives is to promote language education, they have conveniently helped to fill gaps in teacher supply. In the United States, where there is "no specific funding for K-12 language instruction" (Schoof, 2013), The Confucius Institute has supplied language teacher assistants to schools (M80), and this was also reported in New Zealand (M63). With its reductive definition of Asia, more than two thousand other languages which are spoken across the Asian continent are excluded (Lewis, Simons & Fennig, 2016). That is not to forget the plethora of other languages that have cultural and historical significance across the Anglobubble, particularly indigenous languages, which were present in 10 articles. A large number of indigenous languages exist within the Anglobubble. There are over 350 languages that are indigenous to Australia (Lewis, Simons & Fennig, 2016), over 60 languages indigenous to Canada (Statistics Canada, 2015), while te reo Maori (the Maori language) is indigenous to New Zealand. There are currently ten indigenous languages spoken in the United Kingdom (NicDhùghaill, 2013), with Scottish Gaelic, Irish, and Cornish ratified by the European Charter for Regional or Minority Languages (Council of Europe, 2014). In the United States, around 160 languages native to Northern America were identified in the 2010 census (United States Department of Commerce, 2011).

Language is the primary carrier of information in the communication structure. Each language has both individual multichannel methods "encode" the information, and the general properties intrinsic language as the system. Furthermore factors determine context depending on the situation, the selection of lexical units, etc.

Every natural language is a language picture of the world, i.e. E. A way of perception and reality surrounding the device, which is formed by a system of key concepts and cultural constants through the key ideas and, therefore, the keywords that reveal the essence of the characteristics of a particular culture. The meaning is born in one of the pictures of the world: the mythological, fairytale, folklore, philosophy, poetry, science, the art world and the world of everyday life.

The communication system of speech and verbal texts, as well as painting and music are some holistic unity. Relation to reality arises in the subject based both on personal as well as using the experience of others, the

decoded subject from sources that supply "secondary" information. Art is one of these sources and forms a "secondary" picture of the world.

Artistic interpretation of reality, based on the corresponding linguistic expression using *izobrazitel'no-vyrazitel'nyh* funds, is the process of formation of the artistic picture of the world, displays the fact of birth and the meaning of the expression, and, in contrast to neutral means of expression of linguistic text is created by use of the poetics. Ancient art, which has passed over the centuries evolved from Paleolithic cave paintings to modern forms of expression and offers a variety of descriptions of reality with his tongue, is painting.

Historically, art included the iconic, like language, and imagery. Accordingly, it is possible to introduce the category of "mark" in relation to the image of the canvas, which will allow it is natural to consider it as a counterpart to the text and the picture as a sort of "semiotic window."

According to Lotman, "all known cultures, moreover, all the people who are included in the culture, starting with young children, always had and have at least two very different sign systems. As an example, it usually results in language and drawing, obviously referring to the experience of children's education. It is very important to a normal child learned early to draw. But this applies not only to the children, and in general to all cultures. We do not know the culture of human (*Homo sapiens sapiens*), who would not have had the language and the visual system of symbols - the art "[Ivanov 1989: 353].

German philosopher and linguist von Humboldt developed a theory of language as a continuous creative process, where the internal form of the language is presented as an expression of the individual outlook of the people. Ferdinand de Saussure was the first to consider the language as a system, p. Pierce extralinguistic defined the concept of "social life" as the functioning of sign systems. Art can also be seen as a sign system for the following reasons:

- 1) there is the sender and the recipient;
- 2) it is possible to implement a material object, which is able to transmit information;
- 3) art obeys the laws of the functioning of sign systems.

"Signs do we call any material expression (words, pictures, things, etc...), , Thus disease, " [Lotman 1994: 6]. Linguistically, the encyclopaedia, the sign language is " education (duplex unit of language), representing the object, property, relation to reality; taken together, form a language marks a

special kind of symbolic language system [Linguistic Encyclopedia, 1990, 167].

Thus, painting, within different genres may be represented as a text as a multidimensional pictorial process of human activities as a collective and individual human practice in which reproduced arise reified forms of human activities, t. E. Specific events occur.

In the process of communication people translates information from an internal plan for the linguistic sign, in turn, the artist translates this information into a special kind of symbolic system.

The word comes from the Latin text. *textus fabric plexus* compound and thus is directly related to the concept of "painting". Text linguistics is regarded as a united sense iconic serial communication units. Its main properties and integrity of a connection.

"One of the best definitions of the text belongs to the domestic. R. Halperin: Text process having completed, objectified in the form of a written document, product, consisting of a title (title), and a number of special units (super-phrasal unities) combined different types of lexical and grammatical, logical, stylistic connection having a certain directionality and pragmatic setting "[Belyanin 2007: 110]. The semiotics of the linguistic or literary text includes not only signs of natural language words and designs, but also, by definition, Norman, deals with "compositional fragments, plot details" [Norman 1994: 39].

The text content of the plan also includes minor language elements that remain neutral when used in the normal situation, speech communication, but "seamnticized" precisely in a work of art. Likewise, and in a beautiful text seamnticized neutral parts depending on their new combinations.

Comparable message transmitted by means of the beautiful text with a voice message.

Note that a voice communication is a trinomial semiotic chain: a message sender and recipient addressee involves direct reaction to the message recipient.

Norman notes that "in the language system, including the organization of thematic vocabulary, reflecting the peculiarities of cognitive experience of a particular people, the features of its material and spiritual culture, as well as the definition adopted by the given language" convention. " All this together creates what is called a language picture of the world "[Norman 1994: 30]. Spirituality we consider as "a social phenomenon, a product and a deep foundation of culture, a manifestation of" human in man "elevates it above its own physiological needs, selfish calculation and rational reflection" [Dictionary of Ethics 1989, 88].

When considering the beautiful text, this string becomes impossible. This is due to the fact that as the sender, at any given time or even an era more than one recipient can act, but a vague set. The message encoded in a beautiful text should have a multi-layered information system provided in a concentrated, condensed form and is supposed to give each item the scenic text specific sign function. This kind of message includes aesthetic, emotional and moral information.

Norman B. Yu pointed out that the so-called trinomial semiotic chain in relation to a work of art breaks and forms two binomial chains:

"Sender (artist)" work of art "and" work of art recipient "[Norman 2004: 32].

The first chain "Poster artwork" involves encoding information, an artist with the help of colors, shapes, compositions, in which he puts a certain sense. Note that the artist consciously strives to convey the coded information.

The second chain of "work of art" recipient "meaning its multiple decoding. Namely, second chain is initiated by the author of the creative process. However, the gap of the two chains causes a loss and a distortion of the initial information.

To solve this problem, we pay attention to the peculiarities of linguistic and pictorial texts:

"Doubling of reality" in a beautiful text;

"Coincident vision of painting" in the linguistic text.

The encyclopedia visual arts are defined as a section of the plastic arts, combining painting, sculpture and graphics, which "reflects the reality in the visual, visually perceived images, in which recognizable forms of reality itself." The basis of the beautiful imagery of the text is "twice the reality", which with the help of beautiful code re-encodes the information of the real object, transforming it into a sign. In the form of a human consciousness adapted to mark this information in a new capacity enters into new relationships, creating new values and creating new model. "Communication of the phenomenon of art with a doubling of reality repeatedly noted aesthetics. In this respect, the ancient legend about the birth of the rhyme of the echo pattern of shadows circled column filled with deep meaning.

Doubling is the ontological premise of converting the world of objects in the world of signs: the reflected image of the things taken out of its natural for practical linkages (spatial, contextual, targeted, and others) and therefore easily "[Lotman 2002: 388]. The result is a sense of presence in the film, thanks to the revitalization of the work of the imagination in the perception

of the beautiful and Capodoglio, which is related to the unconscious sphere, which leads to the "revival" of the depicted objects and characters, recreating the communication functions on the basis of socio-cultural competence, which is linked directly to the creative personality education and is based on human activity. "In the art of the laws of beauty dominate, because it is itself a sphere of creative activity. They are a specific definition of artistic activity. The ability and need to implement functional activity, also lie at the heart of artistic activity, but they do not express themselves literally and hidden in the depths of man's inner world "[Brandes 1988: 92].

For the most complete understanding of the imagery in the text linguistic, we can give a definition of VG hook, according to which, based imagery is "combined vision of two paintings" [Gak 1966: 101], one of which creates figurative (figurative) meaning of the word (or expression) and the other corresponds to its literal (initial) value. These two pictures corresponding to two different values are superimposed on one another, wherein the shaped value, naturally, is on the foreground and a literal (source) on the second. Figurative meaning is like a projection of the literal, it exists in the background of the latter. This explains the fact that the figurative discourse "we simultaneously imagine the two concepts: the original and the new" [Gak 1966: 93].

Therefore, it is possible to connect the broken semiotic chains using imagery systems. There Artwork "visual" poetry that their lines form specific shapes and contours m. P. French poet Guillaume Apolliner known "writing" of such "poetry pictures". Consequently, the poetic code of how to implement a kind of transition from a word to an image or text in the image recoding, can restore the broken chain. Consider the example of the French and Russian languages.

Comparative analysis of the Russian and French shows that verse poetic text presented them differently.

French language refers to the context, ie the socio-cultural factor is one of the most important in studying, closely linked with the concept of art and, more broadly, the culture as a whole. Besides art and culture issues is an important part of French society, without which knowledge can not be acquired socio-cultural competence.

As you know, the French language is primarily focused on the reader and "designed for visual perception" (which also confirms the mentioned example of "poetic paintings" Apollinaire), while the Russian language is focused. Language preference is given to the poems, written in the book, as there is for a Frenchman established opinion that "a book made for reading,

not for recitation" [Bally 2001: 399]. This means that if poetry reading aloud is a feature of the Russian linguistic culture, then, as noted by p. Bally, the French language, "intended for visual perception plays a very important role in the French versification ... quite correctly observes:" Rhyme Mallarme always designed for visual perception.

As noted by D.S. Likhachev, "language of feeling (as we would say Russian language) as a kind of spiritual wealth concentration, a kind of banner of spiritual wealth and culture as a whole was typical especially sensitive to the Russian language poets" [Likhachev 1993: 7].

Note that the multi-channel encoding allows you to encode linguistic verbal poetic image, which involves a contradiction, combining seamntically distant, dissimilar concepts in picturesque text, creating a "visual" image of a man with new aesthetic information. It brings together, at the expense of its inherent contradictions, word and image. There are images of the paradigm implying not only invariant image, implying the concepts that are in relation to controversy, but "a lot of images in which it is implemented" [Pavlovich 1995: 48]. Find paradigm means describe it invariant. For example, the paradigm of water time.

Modeling reality (the "inclusion" of imagination) in the picture has initiated the process by the author in which realizes psychic need for processing specific (based on the basic human consciousness) information. From the standpoint of psycholinguistic can designate this process as a "switch" in the internal seamntic space "singular" values of internal structures by means of initiation by verbal or nonverbal value displayed in the picture corresponding fragment reality.

When text perception in the mind of the reader text assembled from the successive segments interpreted space, seamntically completed, there is awareness of the text content of its concept and structure, i.e. the general meaning in the decoding process. Hence the principle of creativity and co-creation of the artist and the audience, who become storytellers interpreted the text and its scenic development. An example of the creativity can serve as an original approach Rimbaud to search for an appropriate and transparent colors of the French alphabet.

Je dirai quelque jour vos naissances latentes: A, noir corset velu des mouches yclatantes Qui bombinent autour des puanteurs cruelles,

Golfes d'ombre; E, candeurs des vapeurs et des tentes, Lances des glaciers fi ers, rois blancs, frissons d'ombelles; I, pourpres, sang crachy, rire des livres belles

Dans la ou les ivresses colire pynitentes;

O l'Omyga, rayon violet de Ses Yeux!

A black; White E; And the red; In green. About Blue: mystery I tell
them in turn, have

From the foregoing it can conclude the following: shaped systems can be represented as a three-part matrix creative space consisting of linguistic, poetry and pictorial codes, where the principle of imagery, combined with the word, creates space unity creative and artistic reflection in the art. In this sense, there are common patterns to create images in linguistics and art. Accordingly, the poetic code can become a connecting link between the sender, the work of art and the recipient of the information in the formation of a single creative space.

According to other linguists combination of "reflexive pronoun verb" the grammatical form is not appropriate in the verb form [Wagner et Pinchon; 1991, p. 325; Grevisse; 2000, p. 11741180]. That is, in the French language does not exist pronoun forms as such exist only pronominal verbs, form a special group of verbs. According to this concept, pronominal and grammatical forms do not form opposition, and differ lexically. Consequently, the refundable deposit can not be allocated to a particular grammatical category.

These values are really peculiar pronominal form, for example: "J'ai vraiment de plus en plus horreur de ce village, se dit Jacquemort en se regardant dans la glace "(Boris Vian *L'arrachecoeur*, p 159...) Value. "Malheureusement, ces deux oppositions ne s'excluent pas l'une l'autre." (Madeleine Chapsal «L'amour n'a pas de saison», 199.)

However, the pronominal form of the same verb in the French language may implement different values. According to novelists, it is the best way proves that the pronoun form is a grammatical form of the verb [Vasiliev; 1971, p. 1920]. For example: "Assise and sa fenktre, elle se regardait dans le vide." (Boris Vian. «L'arrachecoeur», p. 144) "Puis un bruit mou dans le parc. Malik et son fils s'yaient regardés." (Georges Simenon. «Maigret se fêche», p. 36)

Form se regarder in the examples and expresses values.

The implementation of the same grammatical form of such seemingly different values (passive) is possible only thanks to the presence of a single categorical value of the form. This common value pronominal verb forms French Damuret and Pichon consider reflexivity (reflexivity) and Stefanini - unity active and passive action manifests itself in the subject and object identity. Between the two points of view there is no fundamental difference as recurrence value assumes unity process. What matters is that in both cases we are talking about a single value pronominal form as its collateral value. The total value of recurrence is implemented in each particular manifestation pronominal form.

Thus, no different semantic groups pronominal verbs and pronominal form of the verb should be made available in French / pronominal shape, opposing each other within a specific part of speech (verb) and having a uniform content, form morphological category return deposit.

The combination of "reflexive pronoun verb" in Spanish is a phenomenon no less difficult than the French.

Analysis of Spanish grammar showed that in the Spanish language, as well as in French, questioned the existence of the return of collateral, which means of expression is the so-called pronominal form of the verb.

First thing that strikes the eye is the fact that a number of scientists [Alarcos Llorach; 1997, p. 9294; Cartagena; 1972, p. 3538; Alonso; 1977, p. 131], recognizing collateral grammatical category, argue that in Spanish we can distinguish only two collateral: real (voz activa) and passive (voz pasiva). That is, in the Spanish language does not exist pronoun forms as such exist only pronominal verbs form a special group of verbs.

Paying attention to the fact that the combination of "reflexive pronoun + verb" at its value Hispanist isolated on this basis, several lexical groups pronominal verb: (los reflexivos propiamente dichos), (los verbos reciprocos) (los reflexivos solo de forma), passive (los reflexivos pasivos), impersonal (los reflexivos impersonales) or other pronominal verb [Alonso; 1977, p. 130135].

A further confirmation of the pledge, we find in the works of those scholars who accept the return (average) bail in Spanish grammatical category [Pottier; 1962, p. 114; Lbzaró Carreter; 1990, p. 412]. These grammarians consider that in Spanish there is every reason to allocate pronominal form as the morphological form of the return of collateral (a combination of reflexive pronoun + verb qualifies morphological form).

It should also be noted that some linguists argue that in Spanish we can distinguish the following liens: a valid (voz activa) - basic and: passive (voz passiva), average (voz neutra), return (voz re fl eja) and common (voz recnproca) [Vasileva Shvede; 1990, p. 172173]. In this case, pronominal verb form distributed between different liens: passive, medium, and recurrent mutual.

Such classification pronominal verb forms devoid of any base, since the same verbs are usually different lexical significance. For example: "Al parecer, las dos hermanas se encontraban muy a gusto en Rotterdam." (Pno Baroja. «Los amores tardnos», p. 53).

"En el Diccionario universal de Tryvoux se lee que en el oeste de Frisia, en el Zuiderzee, se encontró una mujer marina después de una gran tempestad." (Pno Baroja. «Los amores tardnos», p. 28)

Form encontrarse implements and passive values.

Therefore, in the Spanish language, like French, should not speak about the different values of pronominal verbs (which are realized by a passive, middle, and others. Liens), but the semantic varieties of a single, common values inherent in pronominal form that is opposed form.

Attempts to identify the total value of the pronominal forms Spanish verb undertaken by some grammarians. So, IF Melzi believes that the value of profiling pronominal form of the verb in modern Spanish is modality [Melzi; 1969, p. 118]. F. Lazaro allocates value forms a Spanish pronominal [Lbzaró Carreter; 1990, p. 412]. Previously, it was noted that between these points of view, there is no essential difference. What matters is that in both cases we are talking about a single value pronominal form as its collateral value.

We believe that the pronoun forms of French and Spanish do not show fundamental differences and a common value of pronominal forms Spanish verb is reflexivity. With analogous French language, a common value for recurrence paradigmatics level Spanish pronominal form is used in the same semantic varieties, and passive values. For example: "Saldasa mesu se la barba." (Arturo PyrezReverte «Limpieza de sangre», 22). "La mujer se

quedu mirando al fuego como si estuviera sosando." (Ana María Matute «Historias de la Artbmila», 23.).

Grammarians also note that in the Spanish passive meaning pronominal form of the verb can be expressed by an impersonal and design [Melzi; 1969, p. 5461]. These revolutions are used mainly for expressing action emanating from an indeterminate entities operating in abstraction from its particular manufacturer. For example:

"Se comprende que aquel no era hombre a proposito." (Pedro Antonio de Alarcun. «El sombrero de tres picos», p. 53)

Impersonal structure formed from intransitive verbs «se», characterized by the presence of only predicate verb (se trabaja bien). For example:

"SH, eso se dice, pero en la prbctica no hay tal facilidad." (Pno Baroja. «Los amores tardnos», p. 58) formed from transitive verbs and the object (se busca al criado). For example:

"Se buscaba a los delincuentes de Estado en todo el mundo." (Arturo Pyrez Reverte. «Limpieza de sangre», p. 201)

The design with the pronoun "se" in Spanish is close to the French design with pronoun "on". In French also used the impersonal form of the return of the 3rd person singular. For example: il se fait un bruit, il se dit des choses incroyables. However, in this case, as the subject performs the personal pronoun "il". That is, in the French impersonal sentence is two-part. This is the main difference from the Spanish impersonal proposal, which is mononuclear (se dice, se duerme). For example:

"Il s'est rencontré un home incroyable, Clymentine l'a regardé s'yloigner." (Boris Vian. «L'arrachecoeur», p. 250)

Thus, the pronominal form of the verb in French and Spanish, along with certain similar features has at the same time distinctive features.

Another distinctive feature is less clear boundary between pronouns and forms in Spanish than French. In French, the pronominal form is opposed or on the basis of collateral relations, or on the basis of lexical differences (verbs such as apercevoir / s'apercevoir, douter / se douter et al.). Cases of seamntic coincidence of both forms is possible only for a few verbs, eg: dormir / se dormir, mourir / se mourir, penser / se penser. For example:

"Je revoyais l'homme avec lequel j'avais partagy un repas et une chambre, tandis que Clymence se mourait." (Philippe Claudel. «Les vmes grises», p. 209)

In pronominal and mourir verb form is used in the same meaning - "die".

In Spanish the infinitive form has the same value - a common phenomenon. This kind of couple the synonymous form, e.g., verbs: quedar / quedarse, volver / volverse, parecer / parecerse, caer / caerse, pasar / pasarse, vestir / vestirse etc. example: "Atilano Ruigomez, el alguacil se volviu para mirarle." (Ana María Matute. «Historias de la Artbmila", p. 17).

Some grammarians use pronominal form of the verb to the so-called "dative of interest" or "ethical dative» [Alonso; 1977, p. 133].

However, analysis of the grammar of the Spanish language has shown that there is no consensus on this issue. M. Amador notes optional nature of ethical dative, the possibility of omission of the proposal without changing the meaning of the latter [Martnnez Amador; 1970, p. 312]. A. Alonso, by contrast, argues that ethical dative is not superfluous, since the action gives the expressive nature. For example, in the sentence "se bebiu una botella de vino" reflects the situation of a person to act, the implementation of his will [Alonso; 1977, p. 133].

The essential difference between the French and Spanish pronominal form is also seen in the structure of sentences which include the pronominal infinitive in combination with a personal verb. In French, in such constructions reflexive pronoun takes a position in front of the infinitive, to which it relates, for example:

"Je n'ai que gestes, ry fl exes, habitudes. Je dois me remplir. "(Boris Vian.« L'arrachecoeur», p. 26)

In Spanish, a similar construction is also possible, for example: "Larrasaga debna encontrarse satisfecho, pero no lo estaba." (Pno Baroja «Los amores tardnos" 140.)

However, in parallel with it it is widely used a construction in which reflexive pronoun is before personal verb. Relatedness reflexive pronoun is not changed, it is still associated with the infinitive, for example:

"Y esto no se perdona. No se debe perdonar. "(Rosa Montero.« La loca de la casa», p. 201) It is obvious that in the pronominal form in these sentences are not Lich ny The used verb and the infinitive (perdonarse).

The choice of a design can be affected by various factors: the structure of the sentence as a whole, the stylistic pronominal forms, features of individual style of the author and others.

Conclusions:

In terms of mortgage relations pronominal form of the French and Spanish languages does not show fundamental differences: it acts as a morphological form of the return of collateral and has the same seamntic varieties under specific conditions of its operation.

However pronominal verb form in French and Spanish has differential characteristics. The structure of the proposal, which includes the pronominal form is characterized by a number of features that make up the specific character of the two languages. In French impersonal proposal, implementing a passive meaning, it is a two-part, and in Spanish - one-piece.

In French, the semantics of pronominal forms, for some parameters, different from the semantics of the corresponding form. In Spanish reflexive pronoun *se* often does not bear any functional load.

La cantidad de objetos bellos creados por el hombre de hoy y que éste encuentra a su alrededor donde quiera que ponga los ojos no tiene comparación con el repertorio de la vida material de ninguna época. La realidad circundante ha dado un avance arrollador, irresistible.

(The quantity of beautiful objects created by man today and which he finds all around him wherever he lays his eyes has no comparison with the repertoire of material life of any epoch. The reality that surrounds us has made a sweeping, irresistible advancement.)

—Pedro Salinas, “Mundo real y mundo poético

Things at Issue

We live surrounded by the artifacts of modern life, whether simple tools or utensils, machines or appliances, or the complex gadgets of the digital age. Quietly and humbly, these things do their work for us—providing comforts, easing our labors, extending our mental, muscle, and visual power. Because of their built-in responsiveness to human needs, we pay them little mind, at least until they fail to function. And if someone should call attention to material things by praising the mundane work they perform, it may strike us as rather odd.

There was a time, however, in the first decades of the twentieth century a period of rapid technological change in Spain when everyday encounters with material objects seemed so extraordinary that they demanded attention. The philosopher José Ortega y Gasset exclaimed, “Blessed be things! Love them, love them! Things can only reveal their full meaning, he argued, when infused with an idea, when “loved as objects of philosophical thought. With equal enthusiasm, Ramón Gómez de la Serna called on his readers to embrace things passionately, to “dance cheek to cheek with them, and to recognize their own status as things. Jorge Luis Borges, then a young “ultraist living in Spain, proposed a new aesthetic based on “naked vision, free of “ancestral stigmas, and able to perceive the “vitality of things. Such impassioned appeals for intimacy with objects abound in the writings of the his-

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toric Spain. The Spanish vanguardists lived in a material world transformed by technology and commerce.

The Spanish vanguardists were not unique in this sense; European modernism at large was enthralled with the streamlined products of the Machine Age. But Spain's backwardness, relative to northern Europe, gave added impetus to a broad-based fascination with modern merchandise. Spain's modernization—delayed, uneven, and compressed into several decades—had produced a consumer culture entranced with automobiles and airplanes and hungry for the gleaming, mass-produced merchandise that beckoned in shop windows. By the 1920s, a “desire to be modern overtook the population, fed by mass-media images in cinema and in a burgeoning print-media market. Members of the urban middle class—more numerous and prosperous than ever before—became avid consumers, many taking advantage of newly available installment plans in order to acquire gramophones, cameras, typewriters, appliances, automobiles, and the latest fashions.

That desire for all things modern extended beyond consumer goods to the realm of ideas, as the educated citizenry avidly followed new developments in philosophy and science. Bergson's writings on perception, Husserl's phenomenology, Einstein's theory of relativity, Bohr's planetary model of the atom, Ortega's perspectivism—all these exciting but unsettling ideas circulated in Spanish intellectual circles and challenged time-honored assumptions about the solidity and knowability of the material world. Suddenly, the inanimate world seemed strangely alive and mutable. The lines between mind and matter, agent and artifact, words and the world became blurred. Long-standing enigmas about the nature of things, their ambiguous status as both things and signs—as sites where matter and meaning coincide—once more came to the forefront. Long-standing anxieties about the “thing-in-itself reemerged—that nagging philosophical suspicion that things remain just beyond our grasp, never fully accessible to either sense or the senses. Fascinated with their object world and preoccupied with these vexing questions, the Spanish vanguardists gathered around things and launched a far-reaching inquiry into the material world.

The term “thing, Heidegger reminds us, originally designated a gathering or assembly of freemen. A thing (*dinc* in old German) was once understood as a “matter under discussion, a contested matter, and in this sense, the term coincided with the Latin *res*, meaning “that which is pertinent, which has a bearing. By extension, *res publica* meant “not the state, but that which, known to everyone, concerns everybody and is therefore deliberated

in public. In the Romance languages, Heidegger observes, the terms for thing cosa, chose, coisa derived from the Latin causa, meaning a “case, topic, or question, which likewise suggests a “thing at issue, something “under discussion.

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Mexican women`s contemporary writing in the beginning of XXI century

*Akram Yavuz & Sahagun Behena **

Abstract

Cinco de Mayo is a minor Mexican holiday at most, but in the US it's become the most ubiquitous, massive, schlockiest excuse for racist stereotyping perpetrated against our neighbors south of the Río Bravo, or Rio Grande as it's called this side of the border. But if we can twist this holiday around and make the tiniest bit of good from it, let's. And let's start with Mexican literature, which is in the midst of a breathtaking (dare I say it) boom of creativity, with a decent number of wonderful books appearing in English translation. The Three Percent Translation Database shows that around eight to ten works of literature from Mexico are published in English for the first time in any given year. Not nearly enough. But of those that are published, we have some recommendations for five authors (not published by Deep Vellum!) to start reading. And just know this list could have gone on ad infinitum, and should go on ad infinitum, as I can already picture which five authors I could recommend this time next year, repeating none.

At Deep Vellum, I'm glad to play a part in increasing awareness and a readership for the greatness of contemporary Mexican literature: the first book we published in December of last year was Carmen Boullosa's *Texas: The Great Theft* (translated by Samantha Schnee), which won the 2014 Typographical Era Translation Award and is currently shortlisted for the PEN Translation Award. And this year we're publishing the first two books ever in English by Sergio Pitlor (both translated by George Henson), with another slated for late 2016, which will appear

* Ucla Academy, USA, Department of Language and literature

around the MESTERJOURNAL, ISSN: 0160-2764, UNIVERSITY OF CALIFORNIA, who works for my favorite Mexican publisher (Sexto Piso) and who was just named to the Hay Festival's México20, as one of the top 20 writers in Mexico under 40. For those so inclined, there is still so much unbelievably good Mexican literature out there remaining to be translated and published for us to read in English.

Keywords: Mexican, writers, women, modernism.

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By concessive conjunctions and expressions in Italian, most modern linguists include such as: benchy, sebbene, nonostante (che), malgrado (che), quantunque, per quanto, per + adj + che, per poco (che), ancorchy, anche se, se anche, seppure, pure se, neanche se, nemmeno se, manco se, neppure se, comechy, con tutto che, quand'anche, anche quando. However, unions and allied expressions traditionally assigned to the class of concessive have a different use and are not all interchangeable, due to the differences in their seamntics. The study is providing statistical data is the actual material 40 literary works of the XX century and the 20 rooms of periodicals beginning of the XXI century. All texts have been investigated in full by a solid sample, it possible to identify more than 1,400 examples of complex sentences with subordinate concessions administered by a variety of conjunctions and expressions. Analysis of the actual material revealed no single example of a complex sentence with subordinate assignment inputted ancorchy unions, and allied comechy expressions per poco (che), pure se, manco se, con tutto che, which confirms the observation linguists [Serianni L., 1988, P.412; Mazzoleni M., 1990, P.24] about their use of extremely rare in modern language and gives reason not to treat them in this article. con tutto che, which confirms the observation linguists [Serianni L., 1988, P.412; Mazzoleni M., 1990, P.24] about their use of extremely rare in modern language and gives reason not to treat them in this article. con tutto che, which confirms the observation linguists [Serianni L., 1988, P.412; Mazzoleni M., 1990, P.24] about their use of extremely rare in modern language and gives reason not to treat them in this article.

However, this construction is seen as the construction in violation of a direct cause-effect relation in which the paranasal part of the sentence expresses the cause, and most importantly - a consequence of this cause. In the French language, and J. R. Lebidua indicate that causal clause administered *puisque* (Italian *poichy* seamntic equivalent) is sometimes used to express the fact that not contained in the main clause and a more general conclusions, as a statement, judgment, assertion, etc. . [Le Bidois G. et R., 1967, P.468]. The Italian Union *poichy* functions similarly to the French Union *puisque*, the following example shows:

(4) Anna and contenta, sebbene taccia (Ber, 189)

Causal proposal would look like this: Anna non contenta and *poichy* tace. However, the fact that Anna is silent, can not be the cause of her discontent. The real reason for the proposal, on the contrary, you may notice a link that expresses the relationship between the subordinate clause, and the very act of speaking: *Traggo la conclusione che Anna non contenta and poichy tace* - I conclude that Anna is not happy, because it is silent. This situation might be acceptable for a concessive constructions: *Traggo la conclusione che Anna and contenta sebbene taccia* - I conclude that Anna is happy, despite the fact that it is silent. If the proposal to build from the back, the interpolated cause-bond, for example, and *Poichy Anna non contenta, tace*, it will be more fit the primary concessive sentence.

The following examples further illustrate this type of connection concessive:

(5) Benchy «Le Monde» nel darne l'annuncio ricorra a una pia menzogna, affermando che and morto di cancro, nei circoli intellettuali tutti sapevano che era malato di Aids (laR II, 21)

(6) Ne vien fuori che Curcio, sebben non voglia ammetterlo neppure per via ipotetica, and davvero e profondamente pentito (EPO II, 38)

(7) La lettura aiuta questa funzione corporale, anche se mio padre diceva il contrario (Bia, 174)

In some cases, when parceling subordinate, concessive sentence becomes syntactically independent otglavnogo. Funktsionalnoiseamnticheski concessive Union is moving closer to adversative *ma*, and in the subordinate parts are often used indicative. Thus in Example (9) verb is indicative mood, in Example (10) but is retained subjunctive:

(8) Questo and affare mio. Le donne, in queste faccende ... Benchy tu sei una ragazza intelligente, lo dicono tutti (Ces, 125)

(9) Nel cedere a Stefano, si disse, sapeva cit che faceva. Sebbene, a dire il vero, lo sapesse vagamente (Ces, 161)

Despite the fact that the subordinate concessive sentence may embody the hidden meaning of causality, conditionality and adversative, it is not identified with any subordinate causal, nor nor with conditional sentences.

Concessive conjunctions and expressions, there are a large number, and function, they are not the same, due to their different semantic load. One of the first linguists involved in concessive constructions in the Italian language, Schwabe [Schwabe J., 1918], divides them into two groups, with the result that distinguishes two types of adventitious concessive proposals: («kondizionale Konzessivsditze») and purely concessive («reine Konzessivsditze»). The latter species are proposals, («gesteigerte Konzessivsditze»), entered the union expression *per quanto*. Most linguists of the second half of the XX century also secrete these two types of concessive sentences.

Based on the analysis of factual material, from our point of view on the nature of the relationship between the main and subordinate should allocate four types of concessive sentences: the pure concessive.

1. Pure concessive proposals

Pure concessive proposals are those of which is introduced adventitious unions *benché*, *sebbene*, *nonostante* (*che*), *malgrado* (*che*), *quantunque*. All of these associations are used only in this type of proposal.

Benché, *sebbene* are semantic and functional analogues, expressing a strong dependence of the subordinate clause introduced by the chief. Due to this dependence *vpriatochnoy* of the regulatory prescribed use of the subjunctive:

(10) Guglielmo tirò fuori il suo taccuino e riesaminò dei conti, benché non ce ne fosse alcun bisogno (Cas, 76)

(11) Sebbene il quartiere dall'esterno sembrasse povero di gatti, ogni giorno nei suoi giri Marcovaldo faceva conoscenza con qualche muso nuovo (Cal, 240) but also may use indicative of inclinations and conditional:

(12) COSM potrai udire gratis un po' di musica; benché sono anch'io dell'opinione del vostro Caval di spade che bisogna ricondurre la musica italiana al tamburo (Fog, 243, dop.1)

(13) In luglio travaglio [...] era giunto alle conclusioni più radicali; sebbene dovrei dire naturali (Zangr, 257, Ext.)

In the last two examples, when parceling of the subordinate clause, syntactical relationship between them is weakened, and concessive part of the sentence serves as an independent sentence. Also important is a syntactic factor, as the position of a subordinate clause in relation to the master. When a preposition or interposition subordinate manifested strong dependency re-

relationship, the concessive subordinate in postposition becomes weaker [Herczeg G., 1976, P.213]. As noted by Jensen J. Schmitt [Schmitt Jensen J., 1970, P.506] and L. Serianni [Serianni L., 1988, P.417] concessive union in such cases has the meaning adversative *ma* or *tuttavia*. J. B. Moretti [Moretti GB, 1983, P.23] also believed that under such conditions concessive subordinate functions as adversative, but soon realizes no opposition, and correction, clarification. Meaning opposition occurs when the concessive part of the sentence is more or less independent, but there are cases when the relationship is saved, but the concessive meaning becomes less clear. In today's vernacular Italians in the formulation of the subordinate concessive in postposition often used instead of the subjunctive or indicative conditional. over frequency In today's vernacular Italians in the formulation of the subordinate concessive in postposition often used instead of the subjunctive or indicative conditional. over frequency In today's vernacular Italians in the formulation of the subordinate concessive in postposition often used instead of the subjunctive or indicative conditional. over frequency ext. - a further example, not of the products treated by the method of continuous sampling is the conditional form which emphasizes possible, the intended mode of action. When the expression of the real action, following this action, used the future tense of the indicative mood. Forms of the present and past tenses almost never occur. In the literary written language predicate subordinate concessive proposals indicative or conditional tense is made extremely rare (the analysis of the actual material by continuous sampling revealed only 2 examples with *sebbene* Union and a single with *benché*)

(14) ... e di storie, ben che sono più giovane di lei, me ne sono capitate diverse (Levi La chiave a stella, cited Moretti... 24)

(15) ... ah, ma mi congratulo lo stesso, *benché* forse per me ne dipendera la perdita d'una cara compagnia (Pirandello Il giuoco delle parti, cited Serianni... 417)

(16) Ieri non ho scritto, *benché* mi avrebbe trovato, almeno per riflettere con più calma (De Cys, 174, Ext.)

(17) ... e sebbene lo specchio era di molle facce, scopriva soltanto quella che si animava di lui (Ces, 98)

(18) E sebbene sarebbe necessario a noi l'essere confortate, non di meno, come l'amicizia e affinità nostra richiede, poiché a Dio and piaciuto chiamarla a sé, vi confortiamo a sopportare con pazienza il caso e a disporvi a volervi conformare con la Provvidenza Sua (Bel, 155)

The interesting thing is that only in the examples (15) and (16) relative clause is in postposition, expressing weakening of the dependency relationship of the main, three other examples - the parasitic part is in a pre-

position, and, despite a strong subordinate connection, instead of the subjunctive verb It has a shape indicative or conditional.

In literary works *benché* and *sebbene* are used more often than *nonostante*, and in the media and everyday communication - often *nonostante*. In all the examples analyzed the actual material in the paranasal administered *nonostante* unions and *malgrado*, verb is used in the form of ifs that highlights their purely concessive value:

(19) La notte seguente, nonostante avesse raddoppiato la dose del Serenol, non dormm che mezz'ora (Bra, 6768)

(20) Nonostante che quel luogo fosse a undici chilometri dal forte Pilastrino [...] non v'era quella mattina alcun rumore di esplosioni (Tob, 140)

(21) e partecipava di quella gioia, malgrado sapesse che non le apparteneva (Ort 47) (22) ... malgrado che la paventasse da mesi, la rottura era arrivata, anche per Stella, come un'improvvisa disgrazia (Sil, 137)

Nonostante *malgrado* and differ from other conjunctions and expressions that can function as prepositions. Purists will notice that *malgrado* should be used only in relation to a person, but there are examples of non-compliance with the rules:

(23) Malgrado l'ombra della sera poteva dominare il paese fin no alla cappella (Arp, 16) *Nonostante*, moreover, can act as an adverb, though very rare:

(24) Fu impossibile amare. E nonostante la vita era bella (Tob, 125)

Quantunque in the XIX century was widely used, but it is now time to give tion proposal draws very rare. Demanding behind form the subjunctive, *quantunque* expresses purely concessive meaning:

(25) Si picct anche di non mangiare, quantunque Masa le avesse tagliato un pezzo di pane (Toz, 79)

(26) A Badia, quando scese dal tranvai, Pietro arrossm quantunque non ci fosse nessuno (Toz, 150)

(27) Sigi ha diciassette anni, ed ha più fame di tutti quantunque riceva ogni sera un po 'di zuppa da un suo protettore (Lev, 92)

Proposals, *sebbene*, *nonostante* (*che*), *malgrado* (*che*), *quantunque*, regulations framed in the subjunctive transmit always purely concessive value. There are other concessive conjunctions of expression, for example, *per quanto*, *per + adj + che*, *anche se*, *se anche*, *seppure*, *pure se*, *quand'anche*, *anche quando*, introducing proposals that convey purely concessive value, but may also have other values. In this paper, cases when expressed purely

concessive value in addition to these associations are discussed further in the description of other types of concessive sentences.

2. Organic offers

The importance concessive proposals of which is introduced adventitious Allied expressions *per quanto* and *per + adj + che*, by limiting assignment of a quality or degree of manifestation of action. The paranasal part verb is commonly used in the form of *ifs*.

When used *per quanto* in different contexts, *quanto* can serve functions:

- the relative adjective:

(28) ... *ma per quanti sfoni facessi non riuscivo a capire che cosa fosse* (Mor, 488) - the relative adverbs, qualifying adjective:

(29) ... *gli uni si sono convinti immediatamente che tutto and perduto [...] gli altri, che, per quanto dura sia la vita che ci attende, la salvezza and probabile e non lontana* (Lev, 42)

- the relative adverbs, defining the predicate:

(30) *E per quanto mi sforzassi, non riuscivo, proprio non riuscivo a ricordare niente* (Mar, 105)

There are cases where *per quanto* loses its value, and offers entered this union expression, as well as proposals from unions and *benché* *sebbene* express purely concessive value. Limiting value locked when the sentence contains a negative particle or non quantitative adverb:

(31) *Durante il periodo del delirio parlava bene, come un poeta, per quanto non avesse studiato quasi mai* (Tes, 45)

(32) ... *perché, per quanto fosse molto buona con tutti, non voleva amicizie* (Toz, 26) When expressed as values and purely Give this fact, in the proposals to *per quanto* always required the use of the subjunctive. In those instances in which the subordinate part of the indicative mood is used, *per quanto* restrictive expresses a value that is not correlated with concessive proposals:

(33) *Per quanto ricordo, io, lo ripeto, al tempo di cui parlo, non avevo mai dato, né ricevuto baci da nessun* (Mort, 121)

(34) *A parlare sinceramente, per quanto ho potuto vedere allora e in seguito, anche a Napoli, e per tutti i posti dove sono passato, io non ho mai visto nessun guaglione che fosse più carino di quel mio fratello* (Mort, 198)

(35) *Io ero giunto a escluderlo non solo dai miei itinerari abituali, ma, per quanto era possibile, anche dalla mia vista* (Mort, 257)

Offers a union expression *per ... che* as well as a *per quanto*, *ограничителноуступительными* are always demanding form of the subjunctive. Self insertion element can be represented as *per + adjective / participle* or *+ che per + adverb + che*:

(36) Inoltre sulla riva del mare, c'è sempre brezza e il caldo, per forte che sia, si sente meno (Ces, 280)

(37) E poi, per male che vada, che può accadere? Mi lascerà (Ces, 221)

3. Hypothetical offers

Gipoteticheskijustupitelnye offers Italian language expressing concessive constructions imposed allied expressions: neanche se, nemmeno se, neppure se, anche se, se anche, pure se, seppure.

Allied synonymous expressions neanche se, nemmeno se and neppure se are extremely rare. They impose clauses predicate without additional semantic nuances can be formalized as equivalent to subjunctive and indicative. Purely concessive value of these elements is not transferred:

(38) S'era un cancello pesantissimo e rugginoso, il quale dava l'idea che nessuno sarebbe mai riuscito ad aprirlo, neppure se si fosse tolta la catena (Sgo, 46)

(39) Gli auguro che lo lascino in pace, ma tanto ci sarà chi non la smetterà neanche se si fa croci fuggere (LaS III, 29)

The subordinate clause after the union expression anche se may use, as the subjunctive and indicative or conditional. Thus Compound concessive bid refers to one of two types: or purely concessive. Gipoteticheskijustupitelnym offer is when after anche se il congiuntivo imperfetto used or il congiuntivo trapassato, passing, depending on the context, the value of potential or unreal steps:

(40) Anche se Baba non gli avesse parlato, sarebbe stato ugualmente di umore nero (Cas, 153)

(41) Anche se bisognasse portarlo all'abbeverata, Marietta non si spaventerebbe (Des, 89) (42) ... io ti dissi che dovevi cercare di dimenticare e tu mi rispondesti che anche se tu avessi dimenticato, la polizia non avrebbe dimenticato (Mor, 476)

If the bid is, then it expresses an assumption is usually made by direct use skazue main clause in a conditional mood. However, the following example shows that the conditional mood is not mandatory and it can be used instead of the indicative mood:

(43) Io sono contrario a comprare la macchina, anche se si trovassero i quattrini (Bia, 188) relatively rarely used after anche se il congiuntivo presente or il congiuntivo passato. In this case, it expressed gipoteticheskijustupitelnoe value, but also an opportunity to express real concessions, which is a special case. In the analysis of factual material was detected only one example in which the proposal il congiuntivo passato it expresses a real concession:

(44) Come si sa, la calvizie and un problema che coinvolge un'ampia percentuale della popolazione maschile (anche se recentemente abbiano constatato che vi and un forte aumento di problemi inerenti la calvizie nella popolazione femminile), ancora oggi non sempre sono chiare le cause etiopatogenetiche alla base di questo fenomeno (EPO III, 36)

If after anche se verb decorated indicative mood, subordinate clause, depending on the context, expresses:

- or value:

(45) Scusate: in fondo, anche se mi riconoscono, io che ho fatto? (Gua, 183)

(46) Se vedo uno bastonato per strada - and intervenuto Andreotti - and il mio dovere soccorrerlo anche se non lo conosco (Las I, 4)

(47) Anche se aveva bevuto, parlava come un saggio (Tes, 49)

- Either purely concessive value, pointing to a real fact:

(48) Anche se la sua gamba stava meglio, si muoveva dif fi cilmente (Agn, 202) (49) Io so come sono gli uomini, anche se vivo quasssch (Sgo, 177)

CHAPTER ONE Carlos Monsiváis: Rewriting the Nation's Memory, Playing Back the Conscience of a Mexico Remiso (pp. 21-41)

Linda Egan

In 1982, the preeminent Mexican chronicler Carlos Monsiváis's only work of fiction, *Nuevo catecismo para indios remisos*, attracted the attention of few reviewers. Its relentless satire of both colonial and contemporary Mexican religion, government, and culture—basing its humor on the beastly long chronicles of the sixteenth, seventeenth, and eighteenth centuries, and on Church treatises about sin (“esa Interpol de la Colonia”¹)—was apparently too obscure for a popular audience. Still, that slender volume of fables parodying New Spain belongs in the first generation of the cutting-edge genre then given the name “the new historical novel in Latin America, primarily...

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CHAPTER TWO Reading Colonial Ruins in Carmen Boullosa's Poetry

CHAPTER TWO Reading Colonial Ruins in Carmen Boullosa's Poetry

(pp. 42-59)

Jeremy Paden

Carmen Boullosa began her literary career in 1979 as a poet and has continued to consistently publish poetry. However, she is better known as a leading Mexican novelist. Indeed, since the publication of her first novel in

1987, she has written everything from science fiction to coming-of-age novels and has set her stories in places as diverse as contemporary Mexico and New York; ancient Egypt; seventeenth-century Spain; and post-apocalyptic, dystopian futures. She is especially known for her three novels from the 1990s—*Llanto: Novelas imposibles*(1992), *Duerme*(1994), and *Cielos de la tierra*(1997)—that directly rewrite colonial Latin history...

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CHAPTER THREE Fiction, History, and Geography: Colonial Returns to Mexico City in Héctor de Mauleón's *El secreto de la Noche Triste*

CHAPTER THREE Fiction, History, and Geography: Colonial Returns to Mexico City in Héctor de Mauleón's *El secreto de la Noche Triste* (pp. 60-80)

Vinodh Venkatesh

The young narrator in Héctor de Mauleón's *El secreto de la Noche Triste*(2009), Juan de Ircio, "vecino y natural (7) of the city of Mexico, wastes no time in engaging the twenty-first-century reader in a historical labyrinth of secrets, murders, and urban legends with the sole purpose of telling a story that other cronistas, he notes, have chosen to ignore (9). What seems at first a simple recounting of the lives and events of the year 1600, marked by a torrential rain and flooding, becomes a life-and-death struggle between the criollos and a stealthy assassin who prowls the streets...

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Part II. Queering Gender and Twisting Genres

CHAPTER FOUR Four Letters and a Funeral: Sor Juana's Writing in *Yo, la peor*

CHAPTER FOUR Four Letters and a Funeral: Sor Juana's Writing in *Yo, la peor* (pp. 83-102)

Oswaldo Estrada

Certainly, one of the most fascinating documents that Sor Juana (1648–1695) produced during her lifetime was her well-articulated *Respuesta a Sor Filotea de la Cruz*(1691). Unlike her philosophical sonnets and playful villancicos, her enigmatic *Sueño* of 975 Baroque lines, or her intricate allegorical compositions, the letter that she addresses to the bishop of Puebla, Manuel Fernández de Santa Cruz, still attracts contemporary audiences with the familiar tone of what appears to be an honest autobiography or the secret

confession of a religious woman who defends her intellectualism. Even though several critics have studied this letter as a rhetorical...

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CHAPTER FIVE Queering the Auto Sacramental: Anti-Heteronormative Parody and the Specter of Silence in Luis Felipe Fabre's *La sodomía en la Nueva España*

CHAPTER FIVE Queering the Auto Sacramental: Anti-Heteronormative Parody and the Specter of Silence in Luis Felipe Fabre's *La sodomía en la Nueva España* (pp. 103-125)

Tamara R. Williams

"A hole, writes Mexican poet Luis Felipe Fabre (1974), "is a space that occupies a place in matter. In truth, it is to get to the heart of the matter. A hole, he continues, is a gap, a hollow, an absence; to read holes is to understand that the gaps and hollows that wound a text are also writing: "They are the braille of the disappeared (Agujeros 11–12).

In this chapter, I examine the literary return of an absence—a hole—in seventeenth-century colonial historical texts dealing with the prosecution and death by burning of fourteen men and a...

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CHAPTER SIX Colonial Confinement, Confession, and Resistance in *Ángeles del abismo* by Enrique Serna

CHAPTER SIX Colonial Confinement, Confession, and Resistance in *Ángeles del abismo* by Enrique Serna (pp. 126-144)

Guillermo de los Reyes-Heredia and Josué Gutiérrez-González

Confinement, resistance, confession, and transgression are recurrent themes that make up a significant portion of the corpus of Spanish American colonial texts studied and read by contemporary scholars. We find these topics in numerous diaries, Inquisitorial procesos, and court proceedings of all sorts,

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Western poetry tradition, "Serveti-Funun" and Huseyn Javid

*Asgerzade Lutviye **

Abstract

The relations between Turkey and Azerbaijan literature, in particular, “art for art” the idea of defence, did not accept the role of social and political literature, poetry and art forms the main part of the Parnasizm just as well as the art of pictures the investigation. French, Turkish and Azerbaijani literature, famous poets: Charles Baudelaire, Tevfik Fikret and a comparison is made between Hussein Javid, poems, poetry traditions of the west entrance to Turkey, and then looked to the art of Javid.

The format of the poets and poems, as well as by content, as well as a common cultural history at the same time reflects the communities to which they belong. Thus, the "ideology of the literary and art of Javid Hussein-era literary, cultural and social context of the environment," according to the investigation from the article that the confrontation between the three poems taken to the individual, but also the attention of the public affected by the brief mention, France, literary and cultural relations between Turkey and Azerbaijan updated Brought to you.

Keywords: The tradition of Western poetry, Serveti Funun, The romantic literature, Comparative Literature, Romanticism, Naturalism, Parnasizm, Pitoreks Arts, Charles Baudelaire, and Tevfik Fikret Huseyin Javid.

* Azerbaijan National Academy of Sciences, Institute of Literature, Azerbaijan, Baku,
asgerzadelutviyye@yahoo.com.tr

Introduction:

The crossroads of Europe and the East, which contributed a lot of the world civilization. For hundreds of years, developed on the basis of the spiritual culture of the East, from the nineteenth century, the Western-European traditions mixed, gained new qualities. Western literature with specific poetic typology, size and innovation trends in the development of the genre searches were given its results. As a result, the literature is enriched by the traditions of the West, in that there is an important synthesis of Western and Eastern traditions. Lyrical genre of literature in this period of innovation is demonstrated in a wide range of literary types, in a variety of genres from the West to win the right to citizenship in both Turkey and Russia had been through. Implementation of the decision of the Ottoman Empire in the nineteenth century led to innovation in all areas of public life, as in literature, had an impact on the literary world, paved the way to find a place in the genres of Western origin. Westernization in Turkey started in 1839 with the promulgation of the announcement. 1838-1860 Between young people trained in the field of literature Westernization 1860, provided that the literature of the period (1860-1896) called the literature. Earlier discussions on the language of poets and writers "Tarcumani Ahval" (1860) and the braces alone "Efkar Tasviri" developing modern life could reach Western civilization emphasized the level of the people they have worked to improve the yearbook. The concept of a lean period adopted the language of poetry and prose, Namik Kemal and Ziya Pasha labels have expressed political opinions. The influence of Romanticism in French literature and current different translations of French books published poet, Mahmoud Akram Recaizade tried the new dimensions of poetry, wrote poems in Abdulhaq Hamid Tarhan Westernization. Naturalism and romanticism but also the influence of poems Tarhanın seen. Between the years 1896-1901, developed "Sarvati-Funun" romanticism and symbolism rather than the effects seen during literature. "Sarvati_Funun" Tevfik Fikret's most powerful representative. Mr. Shahabaddin, Suleiman Nazif poets of the period. "Sarvati-Funun" Parnasizm magazine that integrate Turkey with the Turkish literature, poetry, movement and art Pitoreks Europe, the literature does not come from Turkey. The end of the nineteenth century and early twentieth century romantics in the renewal of the West-European traditions of poetry that speaks for itself, one of them the famous philosopher, poet and playwright Huseyn Javid. Western poetry tradition, "Serveti-Funun" and Huseyn Javid. The famous poet and drama writer Hussein Javid (1882-1941) was part of literary studies at the University of Istanbul. Tevfik Fikret

in Turkey in 1905-1910, which is in close contact with the Turkish literature and Turkish poet, he became familiar with the romanticists by the European literature. When the drama after another wrote poetry and verse. Javid trying to create a synthesis between Eastern culture with Western culture has revealed it works. When the attention of the Turkish public and political influence in Turkey and Turkish literature ideologies focus on the subject and style of expression in Turkey's social and political life of the poet's works are related marks. Turkey's cultural and artistic atmosphere Javid source closely following the concept of the new thinking and ideology of Turkish literature is rich.

"Serveti-Funun" political masters in the same period breathe the air of Istanbul Huseyin. Javid's poetry and the issues in this case are shown in stunning style. The poems of the poet who wrote poetry until 1909 only, "Serveti-Funun " in a way that is possible to see an impact on artists. Imagination, love, reality clash, in the love, life, friendship disappointing "Serveti-Funun " the most characteristic features of masters. In particular, the interior of the political events and personal lives of these artists has led to withdraw. Javid's "Wealth of Fünun" is under the influence of poets "Tuberculosis girl" words and expressions used in the title poem, we see clearly. The poet penned "in front of an image," "a small plaque as" melancholic poems, sensitive "Serveti-Funun" committed during the cagıstırır morbid topics, "Serveti-Funun" feel the atmosphere. The poet, in particular, these two beautiful poem "poetry table" shows feature. "Serveti-Funun" poet Abdulkhak Hamid, Mahmud Rachizada Akram, Tevfik Fikret Sahabatdin poems seen this feature in a powerful way.

Trends of T.Fikrat in poetry and painting the words "Serveti-Funun" drag artists, creator of the theory of this type of poetry, works of Mr. Shahabaddin the Western example. in particular, his poems, Javid poetry, especially poems picturesque art features found in Mr. Shahabatdin. Javid spreadsheet Shabaddin poems in poetry, but not in the picture, a description of the terms are the same.

For this reason, Baudualerie, Rebecca and Javid will talk about the art of creativity discussing Pitoreks, Comparative Literature; A similar, ties of kinship and affected by the investigation, literature and other fields of knowledge, he or far and near to each other in time and space phenomena currently closer to one another, for the purpose of literary texts methodical art "(Rousseau A.M, 1994).

There are historical roots of the relationship between literature. In the early nineteenth century, the term was used in the field of literature.

In France, for use in the literature published in 1816, the "Cours de Litterature Comparee" (Comparative Literature classes) in a French anthology series titled "Comparative Literature" from the name of a common idea. Comparative literature, analyzing the relationship between two or more literary sense, founded in 1921, is the use of the term "Revue de Litterature comparetive" (Journal of Comparative Literature) gathered around, eventually the French Fernand Baldenspergerin researchers comporative literature "(Wellek R. Warren A, 2005).

Comparative literature is the subject of the relationship between literature as a scientific discipline has a significant role in the development of inter-communal relations. Who pioneered the recognition of another culture, a civilization relations, culture and literature olusdurur ground for changes in the source text is to gain cultural wealth.

Parnasizm

Since 1886 in France, the Parnas Parnasizm poem a poem literary magazine revealed that the trend of artists gathered around. "Art is art," the reality of the theory of poetry artists have mastered it. Symbolism (measure, rhyme, sound compliance) Parnasizm unlike the poetry of light, shadow, color and is shades. The representatives of this trend more and more distant and foreign countries, these countries are using the stories. Gautier Theophile Parnasimin representatives in Europe, Theodore de Banville, Leconte de Lisle, Jese Maria de Heredia, S. Prudhomme and François Coppée, Tevfik Fikret Turkish literature, Yahya Kemal and Mr Shahabaddin. Parnasyen poets,

Rousseau A. M. and Pichois C. (1994). Comporative literature (Interp ;Mehmet Yazgan). İstanbul: MEB Feeds

Wellek R.Warren A. Edebiyat Teorisi. (çev. Ömer Faruk Huyugüzel) İzmir: Akademi Kitabevi. 2005.

above all, from the beauty of the poetry format, which gave out more rhythm, feeling rejected the idea of a large, color lines and created poetry of light Koge.

Parnasien's who are looking for the beauty of poetry and history, there is a longing to Parnasien's periods needed, more poetry in the style sonnet writers. Some parnasyen poets, poems and philosophical thoughts, ideas about science and space given blow. A current is generated in response to the poem Parnasizm the romantic poet of romanticism H. Javid creativity is interesting to observe.

Pitoreks Arts is one of the oldest art forms known to the art of the poem. Still, writing was invented there is not time to poetry with music. The words of the poem is a musical harmony. Music, poetry; provided with symbols of harmony and rhythm. The main themes of the current romance with the nature of poetry, taking a closer look at the art of painting began to establish contact. Often, the debate about the relationship between poetry became the image, a lot of ideas have been put forward so far. Direct connection of the painting-poem to poem "visual poem", "spreadsheet poetry", "Portrait of poetry" is used as a literary term. "Visual" or "spreadsheet poem" called "Portrait poems animated description of the vision of a man in the eyes of readers, some of the popular men's short physical or psychological portraits are drawn follow the men are linked to the poet. Portrait of poems written on the deaths of a few key men, together with the special features of these texts that the dead man, the most striking aspects of their original size, which will be highlighted. Portrait of poetry, sometimes about one's feelings, habits to determine the characteristics that distinguishes it from other people, in the words of his drawings are available, such as drawing a picture of the sensual and the spiritual. Turkish romanticism of Shinasi understanding of poetry coming up Recaizade Ekrem Mahmud, who was always at the forefront of the truth by thinking, emotional reaction with Hamid beginning of the century to the end of 1896-97 by poets "sentimentalism" is taken up, which is important for poetry foreign world picturesque remained weak. In recognition of the closeness of poetry and music, drawing Tevfik Fikret "Beauty" is about feeling entitled by giving great importance to the eye. According Fikret, beauty, eye (vision) and the ear (hearing) is appealing to feelings. Rebecca is in love with the beauty of the sensitive eye and after (1895) the idea of using a spreadsheet pitoreks the art form of poetry and started writing a fantasy. Picturesque etymological meaning of the word "art" as it is. Pitoreks, that "beauty is worth review. Drawing from the words of the poem, such as drawing paper spreadsheets to create equality. Portrait poems, loved ones and sometimes physical, sometimes emotional portraits are drawn. In fact, Portrait of poetry, literature and tradition sofa table the notion of poetry "kiyafetname's" recalls. "Kiyafetname"ler people understand the nature of the appearance of artifacts. Meng writes that "kiyafetname" which came from the oldest to the present day Hamdullah Hamdi poetic work written in Turkish, written in the form of 153 couplet is "Kiyafetname". In this work, color, height, cheeks, hair, beard, head, forehead, chin, hands, fingers and so on. The analysis was carried out in twenty-six under the character "(Mengi, 2002).

The founder François de Baudelaire was born in Paris in 1821. Early lost his father. His childhood was very painfully. Suspended from school because of the fragility read. Baudelaire forced against it by studying law, has chosen to Quartier Latinde bohemian life. "Flowers of Evil" book of poems written in this period. In 1857 *Les Fleurs du Mal* (Flowers of Evil) (Flowers of Alam), published as a book, but the book on the case for six poems were deemed contrary to public morality. In 1860 Baudelaire "Artificial Gardens" is published. His "I stripped naked," a kind of biography. Living in the modern metropolis of Paris, which was built on the old life with literature and criticism, which is considered a precursor to modern aesthetics Baudelairenin "Kotuluk Flowers" (*Les Fleurs du Mal*-1857) and "Paris shortage" in the collected poems (*Le spleen de Paris*, 1869), Rimbaud Mallarmeye Yahya Kemal, poet Jahit Taranci deeply affected so many. His books of the twentieth century literature is the most effective conductors.

G.Lanson (Lanson G, 1951), based on the views of Hilmi Flying "is also composed of post-industrial revolution in the world of modern art," the influence of the Turkish poetry writes: "In fact, we can say that every poet fact, we can say that every poet been accused of being a little. Baudelaire of "Le spleen de Paris" at the end of the book, which is written in the form of Baudelaire of "Le spleen de Paris" at the end of the book, which is written in the form of poetry in the capital, Paris-Nasir, who described the "Epilogue" is a poem. Tevfik Fikret poem, Yahya Kemal, "Sis," he wrote in response to a "answer to sis" describes the poems in the capital, Istanbul. As part of a review of the images reveal the direction of the city, put a worldview "(Uchan H, 2008). Philosopher by the name of the poets Hilmi poet and playwright Huseyn Javid and his name Constantinople, which describes the "cliff" in addition to the work we can do. Turkish poetry picturesque interested in the art world literature for centuries lying period before the emergence of this trend, "Serveti-Funun" Tevfik Fikret and Mr. begins. Rebecca addition to being a poet, but also was an artist. Indeed, feelings are deeply influenced his painting poems. That painting, it is referred to as staged outside world through the eyes of an artist, but also gave him a sense of truth and measure compliance. "School-Sultan" Sugar Ahmed Pasha, the reading and poetry created by French artist Rebecca received drawing lessons depictions of nature, looked to nature through the eyes of an artist, wrote a poem about the most suitable color, and composition method is chosen, the spiritual nature of the relationship established from time to time, their dreams tried to keep the principles of the art of drawing. Rebecca visible when looking at any of the sensitive situation "in the universe, saw spreadsheets. He was "the Shur Aveng" and

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"the Tesavir Aveng" and the same procedure was followed, in that all the poems, "it said M. Kaplan, Fikret" picturesque obsession" (Kaplan M, 1995). "Serveti-Funun" (1885-1901) the

Major figures of literature, the literary life of the founder of Fikret Racaizade Mahmut Ekrem had a great role in the formation. Fikreti student owned "Serveti-Funun" the magazine that he has in his head. With effect from the influence of the old poem of the Prophet Rebecca received more example of the poem, "art for art" has written to the theory. "Parnasizm" Rebecca affected by the movement of the Prophet "can be the subject of the poem everything nice" - expanded on the concept of poetry, prose Nazmi closer, starting Ekrem" postcards" to be continued the tradition of writing poetry, written by others, and he wrote poems to drawings. Poetry internal harmony, harmony, giving special attention to the size of rhyme and sometimes adapt to different sound; from harmonies and repetitions and a half talking about the mental state has used more prosody. Rebecca is not the size of the former master skillfully forged prosody Turkish and European literature from the sonnet, and no self-regulation does not meet the new master paintings used as the "eyes instead of rhyme, rhyme adopted on." Painting a portrait combined with the poetry-poems Rebecca "Lute cripple the United States" in the "Aveng-i Tesavir" under the heading "Fuzuli," "Efendi.", "Nedim", "Master Ekrem," "Nephi" and "Hamid", "Prophet" and others read poems they wrote such artists as a result of bearing the name of the artist description and analysis of the twelve great skill set to the portraits. The book is "old things" under the heading "Musset drink" and "Nijada", "Suha and Parvin" under the heading "Seza," "Intelligence" and "embodiment of ignorance," is named after the poems. Tanpınar poems "wrapped in the colors of the day, one by one the weather and things"(Tanpınar A, 1969) emphasis that.

Thus, the beginning of a new era in Turkish literature searches, which initiated a creative environment by Fikret are getting, that he is "the nature of the village resembling a" one-way " Serveti-Funun " literature "in a different style, a taste of smooth, simple style of expression," earned and his partner is a "Serveti-Funun" shaped style "(Ucman A, 185). French poem than in the West, "inspired by the symbolist and parnasyenlerinden sonnet and" terza rima "as well as pictures of the new poetry successfully brought Rebecca Turkish poetry and literature Tanzimat change in terms of the image of Mr. Namik Kemal Shahabaddin poetry, Rachizade Abdulhak Hamit Akram and then played an important role.

Tevfik Fikret Javid Reza Tevfik of master teacher and master of the "New Turkish literature in the team most of the wealth of Fünun standing on poet's descendants" (Ucman, 184). Reza Tevfikin "I know the world of literature," the title of his article Fikret seven lives; read together with the "School-i Sultani" years, "Serveti-Funun" tells of the friendship. The article, "Serveti-Funun" trend, suggesting that there is something else in France

Parnasse current imitation Riza Tevfik "Fikret emerged in the nineteenth century, the Ottoman poets of all the" sole and Parnassien perfect poet "comes to the conclusion that the sample Fikreti "individualism in terms of precision and refinement, and poets of the French Parnasse Riza Tevfik Lecomite de Lisleye look like her," say the sculpture named. " (Fikret T, 1944). Tevfik Fikret life and work of the great controversies M. Kaplan mentioned are listed as "godless-messenger; patriot, cosmopolitan, loving society that hates society; Many others, who think it is selfish; couaregous coward, moral-immoral; angel-devil; more sensitive to the shallower depth and precision. "(Kaplan, 1993). In the living legends of Istanbul, the Turkish poet Tevfik Fikret Hussein Javid, who met the "Serveti-Funun" personnel and, of course, was affected to Fiktret.

This is not the only Tevfik Fikret, Javid, who was in Istanbul with the men of art and literature, as well as "Sirat-i complainants" with poems published in the camiaya introduced himself. European literature tends to come through the Turkish romanticists to adopt a similar theme and style are Javid Rebecca creativity. For example, the poem with his familiar to European literature, sonnet, qolossa and anthems (the sonnet from Italian literature, European literature distributed at the end of the 19th century, "Serveti-Funun" is a measure of poetry in Turkish literature by poets) to Azerbaijani literature, pitoreks A good example of the art form of writing poems. Javid, who wrote poems and portraits in the form of a poem Sonnet "Fear flower!" And "I'd like that," "Tuberculosis girl", "beautiful in every place, in good spirits", "sleeping", "in front of a painting," "a small plate" "poetry lover", "Last spring", "Sea Mermaid" (Javid H, 2007) are excellent examples of poems titled. Note that most of these poems in Istanbul when the poet wrote. For example, the "Sea Mermaid" (Sisli), "poetry lover" (1909, Istanbul), "a small plate" (the river), "Tuberculosis Girl" (Istanbul) and others. Even "Tuberculosis is a girl," the poem was awarded a prize in a poetry competition held in Istanbul. His "Feel the flowers!", "I would like to," Poems of the first successful from sonnet literature. Poet, "I'd like that," soneti affected, as well as formal at the same time can be regarded as a novelty statement:

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For example, the "Sea Mermaid" (Sisli), "poetry lover" (1909, Istanbul), "a small plate" (the river), "Tuberculosis Girl" (Istanbul) and others. Even "Tuberculosis is a girl," the poem was awarded.

One of the most successful sides in a little earlier Fikret mentioned in the poem is determined portraits. "Portrait of a man in his descriptions of the names of people that they sometimes wrote poems, Rebecca, is sometimes described as a man without specifying nouns" (Tiken S, 2014). Javid's poems "Serveti-Funun" From the Fikret to the subject, form and style resemble natural. His works of imagination-conflict truth, "Tuberculosis girl" in his words, "in front of a painting," "a small plate," the melancholy, in particular, "the tableau of poetry" - pitoreks feature "Serveti-Funun feel the atmosphere (this feature "Serveti-Funun" Abdulhak writers Hamid Mahmud Rezaizade Akram, Tevfik Fikret and Mr. Sebahatdin shows itself). In fact, examples of poetry in the words of Mr. Sebahatdin painting was the trend setter in the West. Mr. Javid Shahabaddin poems and poems come from Rebecca pitoreks art features. Javid more adjectives to describe the style of dense spreadsheet using mainly to the nature of poetry, wrote poems. Rebecca came across poems and Mr. Javid pitoreks Shahabaddin genre of art features poems, which mainly comes from the style Javid adjectives to describe more closely match the characteristics of a spreadsheet using poetry, wrote poems Javid most important topics of the poems for the hidden treasure of nature, the universe is a book of the arch. Which is intertwined with nature, and nature is so beautiful and magical paradise, seeing to enjoy the beauty of nature and the nature of the poet as well as a literary fare well. In his poems ("voluptuously beautiful Everywhere"), which tells the story of the beauty of nature, a true poet of Paradise "loves to be bored", "feeling a regret" he says:

Javid's not just poems, the whole works is a part of its charming nature. plenipotentiary ambassadors "like flowers, oak, cypress, gardens, trees, alleys, flower Harnesses musician plays the romantic nature".

Rebecca is not possible not to save it, and watched Javid mysterious palpitating.

Both the artist through the eyes of an artist to create beautiful landscapes of nature's has been written with the pen of a poet "public-plaque" owe a debt. For example, Rebecca "Blue Sea", also writes.

Fikret same style as in front of the eyes of the poet's poetry, which is committed by both sides, blue sees, the ear hears a sea chart as it fell. In this sense, Javid "Marine Performance" with a poem on his "sleeping blue sea," the most beautiful examples of spreadsheet-say-poem. Javid Fikretle their poems on top of the concepts of art, it is possible to watch the similarity. For example, Fikret "La Dance Serpantin" Javid with "dancing" in front of the art of poetry through poetry needed to present a striking impressions. Rebecca wrote a poem in the form of a dance followed by the beauty of the poetry theme is visible by selecting a "spreadsheet visual poetry" creates:

İzlediği bir reşsi şairleşdiren Fikret gözle görülen bir güzelliği şairine mövzu seçmekle “vizual-tablo şair” yaradır:

...Sanat sarı, mor, penbe, yeşil, kırmızı, mavi

Elvan-ı zıyaıyyeye bir kudret-i cevlan

Bahşeylerek; hepsi perîler gibi mahfî,

Mahfî ve sükunetli adımlarla şitaban

Etrafını birden sarıyorlar; o semai

Bir tûde-i ezhar-ı muhayyel gibi lerzan,

Lerzan ü perişan dönüyor... Bir şeb-i safî

Tenvir ediyor sanki bir avize-i raksan... (Tevfik Fikret, 2004).

Gördüyü gerçek bir görüntünü şaire daşmış Fikret kimi, Javid de şairinde röya ve gerçek

dilemması ile görüntünü şaire dönüşdürür:

Ruhum yine lebriz-i saadet...

Ya Rab, bu ne tufan-i letafet!?

Gökten yere inmiş gibi cennet,

Yer yer saçılır nur-i meserret

Hep kol kola pürşevk ü şetaret

Raks etmede - azade-i sanat-

Ervah-i latif-i melekkiyyet

...Envare bürünmüş gibi her yer,

Aheng-i meserretle gülümser;

Javid's works. Five volumes. Baku.: science, 2007.

Tevfik Fikret (3) Publishing a new dawn. 2072, 28 February. 1944

Bin naz ile her çehre-i dilber

Arz etmede bir neşe-i diğer... (Javid, 2007).

Javid own resources issues, the Turkish thinker than romanticism. Hamid Ebdulheq Javid poems and philosophical thought, style and emotional features, style.

Javid own resources are issues that the Turkish thinker romanticism. Hamid Ebdulheq at Javid poems and philosophical thought, style and emotional features that style contrasting style, Namik Kemal, injustice, oppression and rebellion, love of country and freedom, to give priority to social issues, the problem of the nation to be an interpreter, Tevfik Fikret language, image and style seen. For example, humanitarian and human sides of Fikret (Fikret universe, the meaning of love and affection, who argued that science was the foundation of life) affected Javid said: "My Lord beauty, love" - he shared the same thoughts Fikretle. In fact, it's just not right to Javid's creativity. Because of this effect is felt all the time, romantic poets. The issue, Javid teacher Hamid Reza within Tevfikin poems, poems written by Fikret effect, especially in the first period of creativity in nature prosody meter wrote: "mysterious love", "The pain of longing", "lonely night", "One unknown", "a fall harvest", "Gallipoli coast and frosty drink Hamza Bey and holi spring (Holy Spring-sacred springs)," the meaning of nature ", " philosophy of life ", " before fecri ", " For a beautiful gazel " "Temasil the body", "a coincidence", "visitors a dream," "Eulogy of kadriyye," "Eulogy of Tehniye," "Yesterday, Today", "wine of my life", "Bow" " Balaban mountains, "Tevfik Fikret poems are feeling the effects. In other words, he created a portrait of the beauty of nature without consent Tevfik "Mean of nature," writes poem:

Conclusion

At the beginning of the twentieth century, under the influence of French literature, the "Serveti-Fünun" an important place in Turkish literature was the literature. "Serveti-Funun" the Turkish intellectuals, as well as Turkish, Azeri literature and thinking and thinking with great scars left by the Huseyn Javid. Romanticists of the XIX century, including Javid literature, a new spirit, new themes and new genres brought in a number of European nations from the traditions of literature: thematic, genre, style, and rhyme. reflected the poet's creativity.

Sonnet 750-year history of European literature in the genre, the starter, the philosopher, poet, art, literature searches glossa poetry, pictures of the East-West synthesis system is the embodiment of poetic. Javid familiarity with European literature took place in the Ottoman literary relationship with the environment, that is, he masterfully European countries benefited from the literature, a new genre of which, Namik Kemal, Abdulhaq Hamid, Tevfik Fikret, Mr. Shahabaddin artists, as well as French, German and other European nations published in the Ottoman Empire The samples were examined. All of these familiar with the literary environment of Western literature has led to the development of mutual relations. Thus, the end of the nineteenth century, early twentieth century European literature of topics, genres, enriched with images. The entrance of the Western traditions of poetry and the "Serveti-Funun" was developed by a magazine spread, with the establishment of the literature in verse drama has ended.

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Don Quijote' and the metafictional conventions of chivalric romance - The 98th Faculty Research Lecture, UCLA

*Jonson Cepeda **

Abstract

A special jewel of our own institution, Professor Johnson received his undergraduate degree from UCLA, and has taught at the university for his entire academic career. A native of Los Angeles, Professor Johnson first came to UCLA in 1955 as a freshman. He graduated with a B.A. in Spanish in 1960, and a M.A. the following year. Following a year as a Fulbright Fellow in Spain, he received his Ph.D. in Romance Languages and Literatures from Harvard in 1966. He has been a member of the UCLA Department of Spanish and Portuguese since 1964, and was for thirteen years its chair.

Professor Johnson's latest book, *Cervantes and the Material World* (2000), examines the effects of materialist practices such as commodification, commerce and exchange on the lives of the characters, their motivations and their possibilities for action. His current project, a study of the presence of the Arab-Ottoman-Islamic world -- and especially the Spanish moriscos (Spanish Moors) -- in Cervantes' works, comes back to the ethnic-religious conflicts of early modern Spanish society. In his lecture, Professor Johnson will explore the links between Don Quixote and the Morisco culture of the late Spanish Renaissance.

Keywords: UCLA, Research, literature

Since Don Quijote was, above all things, a man who had read a great deal, it hardly seems possible to reach a satisfactory understanding of his personality without rereading some of his favorite books. Moreover, no satire can be adequately

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Scotland State University, Department of Language and Literature. mazzolini_mfa@scot.edu

appreciated without a systematic study of the object it ridicules. Yet in recent years scholars have neglected the study of the Quijote in the light of the romances of chivalry that inspired Cervantes and his hero. Specialists in the romances of chivalry, such as Pascual de Gayangos and Sir Henry Thomas, have not considered themselves knowledgeable enough about Cervantes to attempt it. Cervantine scholars, on the other hand, have usually lacked access to the texts of the romances¹.

For our knowledge of the subject we must go back to the only study which claimed to be comprehensive, that of Diego Clemencín. Clemencín, who, for the moment, remains the person best acquainted with the romances of chivalry since the seventeenth century, began in 1833 the publication of his monumental edition of the Quijote, a project that was completed by friends after his death. In the notes which accompany his text is a vast amount of information about the romances of chivalry. As he believed one of the main functions of literary criticism to be the study of a work's sources, he attempted to read as many as possible of the books Cervantes knew, including all those romances of chivalry he could obtain. Access to various private libraries made his project possible².

Francisco Rodríguez Marín has done much to deny Clemencín the position in Cervantine and chivalric criticism to which he is entitled. In his edition of Don Quijote, the most important one of this century, he criticizes in some detail, and sometimes with evident relish, Clemencín's shortcomings, often those in the field of language³. This is not a serious fault; it is, after all, an essential part of criticism to note the mistakes of one's predecessors. More disturbing, however, is that Rodríguez Marín not only does not add significantly to our knowledge of the romances of chivalry (which, as Director of the Biblioteca Nacional, he was well equipped to do), he takes, as it were, a step backward by not including in his notes many of Clemencín's valuable comments. For example, when Don Quijote, upon taking his chivalric name Caballero de la Triste Figura, explains that he does so to be like the famous knights of old, who had similar names, «cuál se llamaba el de la Ardiente Espada, cuál, el del Unicornio, aquél, el de las Doncellas, aqueste, el del Ave Fénix, el otro, el Caballero del Grifo, estotro, el de la Muerte» (I, 19), Clemencín identifies the knights these names refer to⁴. This kind of help will not, however, be found in Rodríguez Marín's notes, where there is only a comment on a change he introduced in the text. Twice in Don Quijote we find mention of Lirgandeo: in I, 43, where Don Quijote invokes him, along with Alquife, and in II, 34, where he is one of the figures in the procession at the ducal palace. Clemencín, but not Rodríguez Marín, identifies him as a sabio who appears in the Espejo de príncipes y caballeros. These are not isolated examples, but reflect a clear tendency on the part of Rodríguez Marín to give only the unavoidable minimum of treatment to chivalric material in his notes⁵.

To be able to evaluate Clemencín's treatment of the romances of chivalry from a quantitative standpoint we need to establish how many romances of chivalry Cervantes was familiar with. At the same time we can discuss the extent of Cervantes' acquaintance if we pause to consider how many romances of chivalry there were, a question that cannot be decided with certainty. Thomas' chronological list

at the beginning of Chapter V of Spanish and Portuguese Romances of Chivalry (Cambridge, 1920) includes 39, excluding Portuguese works and sequels of the same title. To this number we should add two works which Cervantes believed to be Spanish, although we know now they are not, Palmerín de Inglaterra and Tirante el Blanco⁶, and two works which Thomas was unaware of, Lidamante de Armenia, of Dámaso de Frías (1590)⁷, and Rosián de Castilla, of Joaquim Romero de Cepeda (Lisboa: Marcos Borges, 1586)⁸.

Of these, many are mentioned by name in the Quijote. A considerable number are discussed in the *escrutinio de la librería*: the founder of the genre in Spain, the Amadís de Gaula, as well as its offspring, the *Sergas de Esplandián* and *Amadís de Grecia*; *Olivante de Laura*, *Lepolemo* (*El Caballero de la Cruz*), *Florismarte* (for *Felixmarte*) de *Hircania*, the *Espejo de caballerías*, half Italian and half Spanish⁹, *Palmerín de Olivia* and his descendents *Platir* and *Palmerín de Inglaterra*, and *Belianís de Grecia*. Elsewhere in the Quijote we find reference to the *Espejo de príncipes y caballeros* (*El Caballero del Febo* [I, 1]), *Cirongilio de Tracia* (I, 32), *Lisuarte de Grecia* (II, 1), and the works of *Feliciano de Silva* (I, 1), by which we are to understand the popular «dezeno» and «onzeno del Amadís», *Florisel de Niquea* and *Rogel de Grecia*¹⁰, not the earlier, less popular works which are today accepted as his¹¹.

It does not necessarily follow, of course, that because the name of a book or a character is cited, that that book has been read. In many cases, however, together with the names of the chivalric romances there is additional information which shows that Cervantes had at least a superficial, and in some cases a substantial, acquaintance with the book in question. For example, it is certain that Cervantes knew more of the *Espejo de príncipes y caballeros* than the name of its protagonist, since in the introductory sonnet from the *Caballero del Febo* he refers to several incidents in the work. The innkeeper in I, 32 tells several details about his books; Cervantes knew enough of *Belianís de Grecia* to know how fiery its protagonist was, and how miraculous the cures he received. Cervantes' knowledge of *Tirante el Blanco* was so thorough that he remembered the insignificant character *Fonseca*¹².

The other alternative -if one assumes that Cervantes' acquaintance with the romances of chivalry was slight- is to believe that he picked as the subject for a satirical work a type of literature he knew little or nothing about, and that to find the points he was going to make fun of he inquired among all his friends as to what struck them as particularly ridiculous about the romances of chivalry. Humorists do not work this way, at least not great ones; besides which, near the end of the sixteenth century, if one were to learn anything about the romances of chivalry, one had to read them for oneself. In literary circles, few people in Spain paid them the slightest attention.

It is also clear, even from those titles that are explicitly mentioned in the Quijote, that Cervantes' interest in the romances of chivalry led him to investi-

gate the subject seriously, and not to be satisfied with perusing those books that were easily obtainable. We see that he was acquainted with the later romances, such as *Olivante de Laura*, as well as the classics of the genre. That he knew *Tirante el Blanco* is, however, quite surprising, for the work was not popular in Castile, was never reprinted, and was soon forgotten¹³. Platir -as the priest remarks, an «antiguo libro»- reposed in similar oblivion.

We may well pause a moment to wonder how and where Cervantes was able to read these books, since he was of modest means, and they were not cheap; Don Quijote had to sell «muchas hanegas de tierra de sembradura» to obtain the money to support his addiction. As Don Quijote must have had trouble obtaining these books in La Mancha, no more a cultural center then than it is now, so Cervantes, even had he had the money, would have found it difficult to buy these obscure books of several generations before. All this leads to the suggestion that Cervantes might not have purchased the books himself, but rather read them in some collection, accumulated when the romances of chivalry were in their heyday. This would be even more likely if it is true that Cervantes «discovered» the romances of chivalry not, as many readers did, when young, to despise them in maturity, but when he was already middle-aged, and further removed from the height of the genre's popularity.

Of the romances of chivalry mentioned by name in the Quijote, and which must therefore be examined first as possible Cervantine sources, there are no less than four which Clemencín was unable to examine. One of these, Platir, is exceedingly rare. The other three are also rare, but no more so than the other romances; they are *Felixmarte de Hircania*, *Cirongilio de Tracia*, and *Feliciano de Silva's Florisel de Niquea*, Book X of the *Amadís* series. He does not conceal the fact that he was unable to locate copies of these¹⁴. He attempted to make up for it by reading many works which are not mentioned by name. He found evidence that Cervantes knew at least one romance of chivalry not referred to by name, and Rodríguez Marín found similar evidence for another. In the discussion which the canon from Toledo has with Don Quijote about the romances of chivalry, he states: «¿Qué ingenio, si no es del todo bárbaro e inculto, podrá contentarse leyendo que una gran torre llena de caballeros va por la mar adelante como nave con próspero viento, y hoy anochece en Lombardía y mañana amanezca en tierras del Preste Juan de las Indias, o en otras que ni las describió Tolomeo, ni las vio Marco Polo?» (I, 47). This is, as Clemencín correctly noted, an explicit reference to the romance *Florambel de Lucea*, first published in 1532 and reprinted in 1548.

Rodríguez Marín's discovery is particularly striking because he made it by accident. While arranging books for a Cervantine exhibition, he happened to open at random a copy of Book IV of *Clarián de Landanís*, also a work never mentioned by Cervantes, and found in it no less than a *Caballero de la Triste Figura*, as well as a *Caballero de los Espejos* (one of the names used by Sansón Carrasco). Who knows what he would have found if he had read the book all the way through! As it was, he contented himself with perusing «una buena parte»¹⁵.

Although other romances of chivalry not mentioned in the Quijote might not yield such surprises, certainly the time has come to fill the holes in Clemencín's work, and to make as complete a survey as possible of the entire corpus of Spanish romances, as we now know it¹⁶. It is, however, equally important to realize that much of the work which Clemencín did do cannot be said to be adequate by modern standards; little criticism of the early nineteenth century is. In many cases he was working under a handicap, in that he had to refer to books he had read and made notes on many years before, and which he could not readily consult again. Thus, we find notes like the following: «De la amistad de Alquife con Urganda, con quien vino a casar en segundas nupcias, se habla largamente, no me acuerdo bien si en la historia de Esplandián o en la de Amadís de Grecia»¹⁷. Clemencín also lacked many critical tools which we take for granted. He was unaware of problems of style, oral and written, so that we still know only through intuition the extent to which Cervantes (and Don Quijote) used chivalric language¹⁸. He was aware of plot only in the gross sense of the adventures Don Quijote undertook or underwent; minor episodes and exchanges, and the sources for them, he often did not discuss.

We should also note that Clemencín did not particularly like the romances of chivalry, and read them only out of dedication to the Quijote. He believed that Cervantes wrote the Quijote to banish the romances of chivalry, and comments at length on Cervantes' apparent justification in doing so in the prologue to his commentary. It is not without significance that one of Clemencín's longest notes elaborates on the «desaforados disparates» which the Toledan canon had said the romances of chivalry were full of. It begins: «¿De qué género los quiere el lector? ¿históricos, geográficos, cronológicos? ¿ponderaciones monstruosas, relaciones absurdas, desatinos contrarios a la razón, y al sentido común? De todo hay con abundancia en los libros caballerescos...» (note 34 to I, 47). This point of view led him to make a number of unfavorable and much-repeated comments on the romances of chivalry, such as his succinct condemnation of the *Espejo de príncipes y caballeros* as «pesado» and «fastidioso» (note 16d to I, 1), or his note on the many wounds which Belianís de Grecia received: «Sólo en los dos primeros libros de los cuatro de que consta, se cuentan ciento y una heridas graves, y probablemente son más las de los dos libros que siguen; pero no me ha alcanzado la paciencia para contarlas, y no ha sido menester poca para hacerlo en los dos primeros» (note 11 to I, 1). It probably affected his commentary in ways much more profound than this.

A number of discoveries about the Quijote made in the course of a preliminary sampling of the romances of chivalry provide further evidence of the need for a methodical study. One of the funniest adventures in the book, that in which Maritornes leaves Don Quijote dangling by one arm at the inn, might well have been inspired by a similar episode in *Cirongilio de Tracia*¹⁹. This romance (as stated above, one which Clemencín was unable to obtain) is no more than named by Gayangos²⁰ and Menéndez Pelayo²¹; Thomas speaks of it only to subject it to his

usual ridicule²². Although we need not agree with the author of the book's colophon, who claimed that the language of the work could be said to surpass Ciceronian Latin, the book is not devoid of merit, and the author makes, at times, a distinct effort to attain a refined style.

The episode in question is the following: in *Cirongilio*, a certain knight delights in playing tricks on others, and is named the Metabolic Knight, the author (confusing the word with «metamorphic») tells us, because of the disguises he uses in carrying out his tricks (III, 12). Dressed as a girl, he succeeds in robbing the horses of two knights, by means of a series of deceptions (III, 13). They have no choice but to buy their own horses back from him, and outside his castle offer to do so. The Metabolic Knight refuses to open the castle doors, but from a tower lowers a basket on a rope for a squire to be pulled up, along with the money. Having pulled the squire halfway up, he ties the rope securely and goes off and leaves him (III, 14). The squire manages to escape by using the money to bribe one of the castle servants to lower him. The same servant lets the knights into the castle, and they, with considerable amusement, take their revenge on the Metabolic Knight by suspending him with ropes by his wrists²³.

Another discovery has to do with the Cave of Montesinos, a central episode of Part II of the *Quijote*. It casts additional doubt on Clemencín's reliability since its source is found in a work which he supposedly studied. Among other examples of caves, Clemencín cites one in the *Espejo de príncipes y caballeros* (last note to *Don Quijote II*, 22), but for his main illustration of this adventure he cites an episode in the *Sergas de Esplandián* (note 41 to *Don Quijote II*, 23). María Rosa Lida developed this parallel²⁴. But the similarities between the Cave of Montesinos adventure in *Don Quijote* and the Cave of Artidón adventure in the *Espejo de príncipes* are so striking that they suggest that the *Espejo de príncipes* is, if not the only, at least the primary source for this important adventure²⁵.

Whereas in the *Sergas de Esplandián* XCIX, it is the author Montalvo who, by accident, falls into a nameless well, in both *Don Quijote II*, 22 and the *Espejo de príncipes II*, 4 and 5 it is a protagonist who enters a famous cave in search of adventures. Both Rosicler, who carries out this adventure in the *Espejo de príncipes*, and *Don Quijote* are concerned about their ladies, which Montalvo is not. *Don Quijote* «sees» her, a fact of great importance to him; Rosicler learns about her. In both the caves of Artidón and of Montesinos, we meet a dead lover, with his heart in the one case exposed, in the other removed; they both talk when there is need, but sparingly. In both cases the desired lady is enchanted there as well.

Clemencín also did not note in his reading of the *Espejo de príncipes y caballeros* that Lirgandeo, one of the two «authors» of the work, comments on the story in a manner surprisingly similar to Cide Hamete in his «marginal notes». When the author, Diego Ortúñez de Calahorra, speaks in the first person, as he does on infrequent occasions, his tone is similar to that of Cervantes when we hear him speaking²⁶.

There are also episodes in *Don Quijote* which stand out as clearly inspired by the romances of chivalry, though not by a particular one. For example, the description in I, 9 of *Don Quijote's* battle with the vizcaíno is a delightful parody of the clichés used in describing duels in the romances of chivalry: the fierce appearance, the blow stopped by fortune, the blow which carves off part of the armor. Also, the fact that *Don Quijote* steals away from home to begin his adventures has no profound psychological significance, such as Madariaga gives it²⁷. It was, in fact, customary for knights-errant to start off on their adventures secretly. Generally, their families and friends were interested in seeing them remain at home, believing them, for one reason or another -often their youth- unready to practice the demanding profession of knight-errantry. Thus, the only way they could begin their adventures was secretly.

In the realm of style, Hatzfeld has seen in Cervantes' use of contrary-to-fact conditional sentences «la gran idea de la condicionalidad del ideal»²⁸. In fact, this sentence structure is a common feature of the romances of chivalry, which Cervantes has picked up, at least in some places deliberately. Three examples, found without much effort, should demonstrate this:

Don Belianis hiziera lo mesmo [fallen off his horse],
si no se tuviera con esforçado animo con el braço derecho
al cuello del cavallo.

(Belianís de Grecia, 1587 edition, fol.
40v)

El gigante, aunque fue desatinado del golpe, como lo vio tan cerca tirole a la cabeça, y el Donzel del Aventura no tuvo tiempo de apartarse, y alço el escudo, sobre el qual dio el gigante tal golpe que se lo corto hasta que el espada llego al yelmo, y fue tan cargado que le hizo poner la una rodilla en tierra, y a no estar el gigante desatinado del gran golpe que recibio en la cabeça, sin duda con este solo diera fin a su batalla.

(Felixmarte de Hircania, fols.
72v-73r)

Dio de través por medio de la cintura al Cavallero de Cupido un tan furioso golpe que en dos partes le partiera,

si no fueran las armas templadas por el gran saber de Artemidoro.

(Espejo de príncipes y cabal-
ros II, 31)

Frequently what is not discovered in an investigation is just as enlightening as what is discovered in it. A case in point is the role of magic in the romances of chivalry. Although it is usually present, it is more often benign than evil. Virtually every knight had a sabio, among whose abilities was that of working magic, to protect him; rarely do we see evil enchanters at work, and certainly beautiful women are not changed into ugly ones. Thus Don Quijote's paranoia stands out even more clearly: he is not explaining the world in terms of the romances of chivalry, but in terms of his psychological needs.

Finally, it becomes obvious, if it were not so already, that Don Quijote's favorite book was far and away the Amadís de Gaula. This romance, decidedly un-Spanish in nature, no matter what its original language, is sentimental to a degree far surpassing the other Spanish romances of chivalry, in which action is, more than love, the main interest. Don Quijote's devotion to Dulcinea, which is a constant motivating force throughout the book, could have been modeled only on that of Amadís to Oriana.

In conclusion, a thorough study of the chivalric sources of the Quijote, preliminary to one of Cervantes' humor²⁹, is in order. Enough private collections of the romances of chivalry have passed into public libraries that the works are accessible to all: on microfilm, one can assemble all the works which presumably were in Don Quijote's library, until now an unrealizable but common dream of Cervantine bibliophiles. Spanish bibliography has progressed to the point that we now know the location of at least one copy of almost every romance of chivalry³⁰. Based on a modern interpretation of all aspects of the Quijote, and without the nineteenth-century bias against the romances of chivalry, such a study could not help but prove immensely rewarding, both in terms of our understanding of the Quijote and of the romances which gave it birth. All we need to do is begin.

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"Family", "nation", "country" as the meaning of the humanistic attitude of the activity of enlighteners in Azerbaijani poetry.

*Kamal Jamalov**

Abstract

The article deals with humanist attitude to the women as well as the problems of mollansraddinist poets and writers. The article shows the influence of "Molla Nasraddin" magazine on the social situation in Azerbaijan. It is noted that the attitude to the women are mainly concentrated by mollanasraddinist on the following issues: The woman as the completely equal member of the society is equal to the men in wisdom, mind and cognition even in some cases are more brave and foreseeing than men. On the basis of family which is the core of the society must lay mutual love. The woman must be granted a right to love and to be loved in such a serious matter like marriage. The polygamy- lowering and trampling down the dignity of the woman and rolling the society into immorality must be unrooted. Publication directions of this magazine had a strong impact on Azerbaijan development as an equitable republic, regardless of gender, race and religion.

Keywords: *Mollanasradinists, social situation in Azerbaijan, gender equity, Muslim society.*

Introduction

Gender equity remains as one of the most important social issues (Breitenbach, 2016; Neyer et al., 2013; Cirillo et al., 2016). Religious traditions are of great importance for Azerbaijan, where the majority of population confess Islam. The problem of the humanist attitude to the woman was one of the problems interesting mollanasraddinist poets and leads (Kamalnath and Masselot, 2015; Garcia and Masselot, 2015; Wilson and Erskine, 2013). Of course despite the fact that this matter was not written about separately, our researchers, while speaking about concrete work of

*Nakhchivan State University, Department of Pedagogy and Psychology, Nakhchivan, Azerbaijan Republic

this or other artist also talked about the attitude towards the woman. If we pay attention, the attitude towards the woman in particular concentrate on the following matters: The women, as the full legal member of the society, are equal to the men with their intellect, cleverness and cognition and in some matters are perhaps braver than them. On the basis of the family which is the core of the society, must lay the mutual love (Nemanzade, 1992; Ismailov, 2014; Breitenbach, 2016). The woman must be granted the right to love and to be loved in such a serious matter as family. Possession of two ore more wives (polygamy) which is humiliating the woman, trampling down her dignity, rolling the society to immorality, must be eradicated. Ignoramus and dressage women in their turn are able to spoil the moral of the society (Kamalnath and Masselot, 2015; Vorotilkina et al., 2016; Auhadeeva et al., 2016).

The matter of right of the woman was mainly of religious character. This truth is beautifully expressed by Jalil Mammadquluzade on the 50 th anniversary of Mirza Fatali Akhundov's death in the article "Mirza Fatali Akhundov and woman problem as: "Woman definition has been the "fire so far so that it is considered as- touching it is like touching powder. The Islam society, as it is known, has held the woman stranger to the men, and violation of this law is as gunahi-kebire (the great guilt). The matter related with murur has strengthened so that it is forbidden for the woman to open her mouth and say something... For any muslim human there is no definition of his wife: the name of the woman is the same as "the person in the house.

A muslim man while having to name his wife's name near yaviq or maybe his brother said it as "Jaffar's mother, "Ahmad's mother. Those violating this rule were famous among the muslims as "gone astray, "dishonest Therefore the uneducated Islam poets were laying on the women: "Viran shudan mulki-Suleyman az zan (Memmedquluzade, 1928).

Of course, although in Jalil Mammadquluzade's words there were exaggerations according to his satire spirit, the truth is bitter (Memmedquluzade, 1928). The fact that uneducated Islam poets lay all bad things made by husband himself on the woman made the prominent poet sad as well as the other pen friends' wounds did not recover.

When considering the attitude towards the woman we see that the happiness of the woman depended on giving birth. If she has a son born she is loved by everybody at home and if a daughter then everybody holds as the enemy for her. The mollanasraddinists stress it continuously that if the atti-

tude to the woman is regulated, it will then be possible to prevent some violations in the society. Jalil Mammadquluzade in his topical satire "A girl describes the attitude towards the woman as follows: "I had an aunt: when her daughter in law had a son born, every day she used to cook kuymak up to the fortieth day, but when she gave a birth to the daughter nothing except only bread did she give to that daughter in law. It is well known that if someone has a son born they get a reward for the good news but when a daughter is born everybody gets into mourning (Qiz ushaghi, 1907).

2. Methods

The methodological basis of the research are dialectical and metaphysical methods and principles of cognition that allow revealing the object and subject of the study and maintaining the integrity of their continuous development, identifying their axiological and praxeological aspects. Achievement of the objective set out in the work is carried out based on systematic, structural-functional, activity approaches with the use of analysis, synthesis, which allowed significantly enhancing the understanding of outreach activities' importance for social reform of the society and subjective abilities development of the individual.

3. Data, Analysis, and Results

Related to this was written by Yusif Vazir Chamanzaminli "If the women are dear in creation and have a great position it is sin to deliver pain to them. It is considered dirty to refer to beating and railing the woman. It means to fail the friend of right to hurt it. From the point of view of humanity it is one of immoderate activities to beat the wife. Our century is the progress century, time of beating a person has passed away so far. It exists only in wild tribes. However if we want to gain the cultural name we have to stop such dirty activities. It is also important for every man to respect the woman. The women must be shown kindly the way when met in the streets, if the women remain unseated in the trams then the men have to offer them their places.

These kinds of traditions exist among Europeans and Americans. For example, if we look at the history of "Titanic ship, such respect to the woman makes us Asians honest. Eye witness tells that after "Titanic hit an ice rock and get spoilt hopelessly, the captain ordered the men to step away from the boats. The men stepped away in intellectual silence. The ladies got on the boats. Several of them accepted to get drowned together not agreeing to leave their husbands. In addition an old woman wife (of millionaire Shtauss) embraced her husband and went deep into the sea together. The necessary order was reset, the men did not have the intention to get on the boats for the rescue. There were heard no voices of frightening or crying.

Meanwhile kind men left the boats to the women and children and drank bravely the sherbet (sweet juice syrupy) of death. (Çemenzeminli, 2005a).

Jalil Mammadquluzade saying that first time heard from writer, publicist, public figure Eynali bey Sultanov (1866-1935) about the problem of woman freedom, wrote: "That time there were first attempts for the talks of slaving our women and the first words protecting the women I saw through our friend Eynali in the book by Joan Stuart Mill-the famous woman freedom supporter (Memmedquluzade, 1951).

Jalil Mammadquluzade said: "To uncover the face is not anti shariat. Because we do not see any sign in ayats in Kuran prohibiting and making haram (forbidden in Arabic) the uncovering.

A little time later the Shaytanbazar, the place of Azeris centering became the frightening nest of enemies of "Mullah Nasraddin. Tens of Sheytanbazar citizens headed by Tbilisi Mullah Mir Bagir Mirheydarzade were preparing to boycott the journal. Mir Bagir and his friends called "Molla Nasraddin the journal writing about chadra (veil), demanding rights and education for women as enemy of "holy Kuran and beautiful sharia. They wanted to stop the publication of the journal and if it fails then used every opportunity to prevent it from its beliefs. But the boycott did not frighten the editorial board of the journal and could not stop them from their positions. Because "Molla Nasraddin was not alone in the struggle. The sound forces among Sheytanbazar citizens, the general literary environment of Tbilisi stayed in the position of the journal and were straggling against Mirbagirists. S.Agamalioglu, F.Kocherli, E.Sultanov, H.Minasazov, O.F.Nemanzade and others took part in discussions and hit to those against the journal with their letters and articles.

On 23 May, 1907, Mir Bagir with the help of his friends in Tbilisi Mosque decided to hold a crowded meeting to boycott "Molla Nasraddin. But the artists and people of enlightenment turned the discussion into an open one. Those gathered in the Mosque discussed the problem "Whether the Azerbaijan woman has the right to walk without chadra and get education raised by "Molla Nasraddin.

First talking Mir Bagir censures the attitude of "Molla Nasraddin journal towards woman freedom, and charges the mollanasraddinists for falsification of sharia and Kuran. The religious leader tries to encourage the participants of the discussion that Kuran and chadra are twins, it is impossible to imagine the woman without a veil. Kuran considers chadra the decoration and pearl of the woman.

Mir Bagir did not want to give the floor in pulpit to Omar Faik Nemanzade who wanted to speak on behalf of enlighteners, journal workers but the demand and insistence of the people breaks the Mullah's wish and turns its pulpit into speech tribune of the mollanasraddinist.

The discussion does not give the result that Mir Bagir was seeking; O.F.Nemanzade's speech "moves the muslims and "makes a great impression on them ("Zaqavkazye newspaper, 1907, 26 May). Defeated in the discussion and laying Mir Bagir on knees in front of O.F.Nemanzade's facts, a few days later, on 29 May, has to write an answer to Zaqavqazy newspaper to the article "Discussion by H.Minasov. In this reply Mullah had to go on "concession to "Molla Nasraddin, to "lighter his position and had to cover his speech in the Mosque and his activities before that time, and tried to pretend himself as sincere and kind person. Besides Mullah hypocritically tried to explain the situation as if he had organized the meeting in the mosque in order to prevent the Muslims who wanted to break the "Molla Nasraddin workers. Mullah Mir Bagir trickily called "Molla Nasraddin to "write the denial and apologise from the readers. Nemanzade, expressing his attitude to these kinds of unpleasant incidents later wrote that "for the indignation of superstition helped not only sultans, tsars, shahs, khans, beys, priests, government bodies, madrasas (religious school), churches, takiyas, but also unfortunately a lot of scholars poets, schools.

The flow of events demanded the progressive people to express their opinions clearly. Some time later to the progressive front of the discussion 32 women from Tbilisi joined. Their letter to "Zaqavqazy newspaper differed from other letters with its political sharpness and its educating importance. The authors did not only speak on their behalf but also on behalf of Eastern women whimpering under tyranny for centuries. They stated with faith that no force could prevent "Molla Nasraddin and its protecting woman wishes and ideal. Because the women are not only defended by "Molla Nasraddin but also by Tbilisi literary environment, progressive Russian, and Georgian intellectuals with new thoughts. Therefore those women said "Get out of our ways to the remnants of ignorance world.

Considering about boys and girls' proper education, Uzeyir Hajibayov wrote in "Taraqqi (Development): "Our holy duty is to do good things among the people and not to enable everybody to be forward but let our poor people stay behind...

Uzeyir bey considering the woman freedom and education as the main problem showed that uneducated woman cannot keep her child away from the streets and effects of ignorant people. In order to eliminate the slavery and lagging of an Azerbaijani woman he proposed to open schools and to

educate girls there and besides, he exposed the vapidness of Muslim woman to be bought and sold as the slave, beaten and sent to the old man's home, arbitrariness of drunk mashadis, tyrannies, intelligent people in "Mashadi Ibad, "Arshin mal alan, "Husband and wife, "Shah Abbas and Khurshudbanu, "Leyli and Majnun very bravely dramatized. In these works he expressed clearly in performing language the wisdom, ability, braveness, carefulness that the old society did not want to see in women.

U.Hajibayov in these works of his, pointing out to such an important problem to blinded obedience of woman to the man which is preventing the woman freedom, put the fact that the girls of the lower level of society got up-brought hard-working and their lordliness and bravery to the coward and submissive education in upper level of society (Ismailov, 2014). Uzeyir bey wanted to see in his works that the education given by ordinary people to girls is more correct, in these families the attitude between father and mother, parents and daughters is more pure and sincere. The girls in lower level can put forward before their parents their problems, dreams and wishes, demands and requests more bravely and insisted because on the basis of people's education lays the hard-work not the money, possessions, valuable dowries.

The tragedy of the upper level girls is that being afraid of losing the money and dowry, they never put forward their demands and requests in front of their parents. The thought of being deprived of inheritance of father in girls who do not obey their fathers takes a firm place in their minds. For example, in "Arshin mal alan play, Soltan bey tells his daughter "How dare you don't get married. Your father orders you to get. Or Gulchohra tells to Telli "Oh Telli, the way that they marry us, who will be your husband, whether he is young or old, bald, itchy, beater....

In middle ages in Azerbaijan the matter of attraction of women to education remained out of attention, even some fan members expressed the thought that their studying was the contradiction to shariya. These thoughts are completely false. Prophet Muhammad (s.a.a.w) paid great attention to the education and teaching of women in establishment of the state with strong and moral principles. He is the author of original thoughts related as family responsibility, mutual duties of husband and wife and child, the positive role of friendship and kindness in the family, the features of worthy woman, the position of the woman in the society. Prophet Muhammad (s.a.a.w) stopped the unmoral activities existing among Arabs related with family and marriage, and highly appreciated the woman function and their role in upbringing of child and society. He said: "Who marries with a wom-

an for her mighty, this will only increase his humiliation: who marries with a woman for her high origin Allah (c.c.) will only increase his meanness, who marries with the woman for making his eyes happy, making the blood relative, then Allah (c.c.) will make that woman blessed for him. The thought of Prophet Muhammad (s.a.a.w) that “Paradise lies under feet of your mother can be taken as the methodological basis of Islamic ideas for the woman, her education and upbringing and position in society. Prophet Muhammad (s.a.a.w) demanded from woman chastity, from man honour and from the married couple an exemplary moral. Islam considered as moral Prophet Muhammad’s (s.a.a.w) moral to love a pure, chastity woman, respect her and not to divorce her (Rüstemov, 2006).

O.F.Nemanzade taking as basis Prophet Muhammad’s (s.a.a.w) these words wrote that like everywhere, it is in Shaki that also women do not have rights. The women were in fact the slave and prisoner. As the truth holds this, in all the parts of Islam lands the sirs in here kept saying “A great right and power was given to women in Islam sharia. However there existed no school or society for them. The lives of women were passing only in gardens surrounded with high fences. They did not appear in places, gardens, streets, even in mosques. Being as a sweet sentence “Paradise lies under feet of your mother told by shairas not giving the right to the woman who is beaten and railed and who wants to get divorced thus laying her and her paradise under the husband’s legs into the deepness of hell did not understand either because of being a bull or doing hypocritically and being satan. In this case which paradise is under the mother’s feet -I do not know. Saying “To tell the truth in present life with all Houris the paradise is under men’s and hell is under the women’s feet he wrote : “Told by religion as if against women, the up-to-date situation of women showed that these kinds of starred sentences is not more than sleeping and telling the lullabies to them .Such lullabies are counted as one or tens or hundreds, those telling them are used them childishly, considered them as the religious order, a tradition and a custom, a method, it is difficult to eliminate all of them. To change them only depends on the change of the brains creating them. So we can say that the women will never get away from the punishment and pain towards them, as long as they consider the tyranny, the tragedies on them as the predestination. And they have to wait for this rescue not from the men but from themselves. This can be only by public revolution or general enlightenment. The women must expect only from themselves to break such orders, the religion and superstition chains downing them to the level of selling thing with hands tied-up (Nemanzade, 1992).

Azerbaijani realists were carrying out the struggle for woman rights in such a difficult condition. While J.Mammadquluzade was comparing the “Muslim wives’ tears with seas, M.A.Sabir was sorry for “poor Tukazbans and creating poetries, Ali Nazmi joined them too. He wrote impressive works about the hard and full-of-torture life of women. A.Nazmi was laughing at the family despots who did not consider the women humans and at the men with many wives. He was downing the old thoughtful people who regarded the women as for weeding, baking, dying the beard, patching-up, making salt, giving birth to the boy, pairing the shoes, for beating when they want as follows:

You are the man do not allow the woman to understand!
Let her –that woman crow!
You saw her spoke a little-strike her mouth, outrage her,
Did she dare to involve in your work- beat your wife,
Because the “skies created her as the concubine, understand it,
Not even a little did the woman have the right to tell off the man,
If you are the man- do not allow the woman to understand! (Qadin,
1928)

As it can be seen the struggle against these immoral ideas was the purpose of life of mollanasraddinists. In each newspaper and journal where they spoke they called the people to science, to school, to enlightenment to get rid of the ignorance and oldness, and considered the girls’ education important. “People, we, the muslim society have been very unlucky. So far we have been defied. Don’t let us continue to be like this any more! Open your eyes, learn who are your friends and enemies! Up to when will you be crumbled? Realize that you are a human at last! Up to when will you be under feet of beys, yasavuls, khans, Mullahs? Till what time will you be simpleton, and you will earn but they will eat? Encourage your children to study! Do for the science, Do for the art!.. (Genceden oç nitq, 1909). The women’s illiterate made the prominent enlighteners of Azerbaijan to think deeply. For several times in their works did they show the great role of women in progress of enlightenment and culture of our people.

Jalil Mammadquluzade considered the woman problem from the point of view of democracy. In novels, Feuilletons and stories that he wrote described as the realist writer the women’s hard conditions and their position in muslim society. He noted that woman trade in muslim society became a tradition, everybody could buy a woman, she was in fact the slave without

any rights. The people like hajis, mashadies, Mullahs of the society who make it a custom did not realize how dirty were their actions, were not ashamed at all, if anybody rebuked for this the haji, he would not understand his mistake and in fact could not because the society brought them up so. The women themselves were not offended of this, they considered it as a natural case, as they themselves were brought up so in the society too and they got used to it and they brought their children up so.

Jalil Mammadquluzade with his signature “Laglagi (Derision) describes an engaged girl’s sincere words. How many groans and complaints could be felt in these words.

The engaged girl says crying “oh my bad luck, what would it be if I were in one of cities of France, if my father’s name were Fridrih, and mother’s name Augustine, and my name were Maria. What would happen if I could sometimes look at the sun illuminating the world and when my mother wanted to marry me with an old man I could say a word. Oh my bad luck, out of millions of books written could I read just two to understand why we had come to this world... (Nishanli bir qiz, 1910).

Woman freedom, equality of rights of men and women in the society and family were the programme demands of all revolution-democrats. The mollanasraddinists were the warm defenders and propagandists. They wrote that as long as the women are not free, the complete and real freedom is impossible. “If to every land there comes the science, enlightenment and moral, this must be granted to women too.

The mollanasraddinists advised that “women must have equal rights with men, “granting the complete rights to women, and to learn from the women who struggle for their freedom with heroism. They set an example of the women, Tikhovitsa- heroic girl of Bulgarian people, famous hero of France-Janna D’Arc, participants of decabrist movement Volkonskaya, Tubetskaya and others and called Azeri women to follow their route and struggle for the freedom.

The fathers who got religious education used to consult the Iranian calendar: “The children born in Rajabal murajjab month will be unlucky. When the educated people who were the people with world outlook think like this, without doubt the uneducated’s imagination could not be more than that.

In some works Yusif Vazir Chamanzaminli comes to the final conclusion that the happiness is complete filling of both financial and spiritual demands of the man. But in a system where the exploitation reigns it can not be talked about the meeting financial and spiritual demands of a hardworking man.

In his several valuable works, pedagogue Y.V.Chamanzaminli wrote about the women's miserable luck, progress and felicity ways: "The girl does not marry herself, she is married; "The tradition of kidnapping girls must be ended; the statements as "If you had a daughter born, then take your red dress! are the great injustice; "the lone women cannot do anything except cry; however "the woman is a dear human, "motherhood feeling is holy; the stain "defective must be cleaned away from women's names; "the women must be educated etc.

Yet studying in Faculty of Law in Kiev University, Y.V.Chamanzaminli wrote the suffering and unbearable situation in novel "Three. He described as the tragedy of social life the fate of three sisters that when Mehr dies Azad marries Marriam, and after Marriam dies, he marries with her little sister Ziba and all this story being according to that period's moral rules. The words by Azad "This seems to pass away like her sisters, I will then have to spend money and marry again; and words by girl's father "The girl will die and we will have to lose a relative like Azad. Unfortunately there is not another daughter of us to marry him cannot unamaze every reader. Here Chamanzaminli describes skilfully Karbalayi Mehdi's words "To lose a notable and rich relative like Azad thus treat his daughters as things as the trampling down the dignity of the of human by condemnation of dirty time's dirty customs.

The merciless punishment of the woman, beating her and railing and mistreatment as a woman are remembered by Y.V.Chamanzaminli in his work "20 years of my life as follows: "The tyranny on the woman had no limits. The woman was in veil and she was unfortunate from upbringing and education... The woman is given to marriage of the man she never saw, the woman is kidnapped...A lot stalwartness was applied to the woman. The proverb "If you had a daughter-put on your black dress did not appear causeless, the family with a daughter had thousands of concerns (Chemenzeminli, 2005b).

In very few cases in Azerbaijan was a girls' school opened. Although with difficulty Azeri girls came to study in these schools. One of such schools was the school of H.Z.Tagiyev's girls' school which was an example for all the East. Naturally this was not considered neutrally. In subtitles of one cartoon we can read from women "May Allah tear away Haji Zeynalabdin's resurrection as he opened a girls' school in Baku, and he made us- the poor fellows regret for our beautiful daughters. With signature "Laglagi (Derision) Mirza Jalil wrote in his Feuilleton "Woman problem: "It occurs to my mind: now let "Molla Nasraddin not be afraid of God and

not be shy of Mullah and write such a thing, for example. In order our nation goes forward it needs our women learn the science and walk with uncovered faces. The men have to not cover them with veil any more and not to lock them in four walls and do them what they want. Not to be with them together and not to marry and divorce another one every day and not sell and buy them like a cattle on the thick-necked two telephones in Baku. With “Bozbash bey signature in his Feuilleton “Three speeches from Ganja we read: Open your eyes, learn who are your friends and enemies! Up to when will you be crumbled? Realize that you are a human at last! Till what time will you be simpleton, and you will earn but they will eat? ...Do not consider these words as only my words. These are of all Muslims words!.. (Genceden üç nitq, 1909).

While speaking about science, education and people's enlightenment they paid great attention to school. In order for the people's enlightenment it was important to increase the number of world schools and schools really giving scientific education. They compared new schools to old Mullah schools and preferred newly type opened schools. Because here the general subjects were taught. The pedagogically educated teachers were teaching here. In “Girl's school Feuilleton written by O.F.Nemanzade with signature “Dardmand we can read: “For us Muslims it is obligatory not only a boy's school, no, we need unas (girl's school), because the upbringing of our babies are in hands of mothers...These are meaningless words...What is up to our women? why need education?...Yes bring a faithful lady and let her take out the girls of their ways and religion. If Kanan is a teacher, why she does not teach the children kusuf-khusuf, sahviyyat or taharat? Oh Mullah uncle, a piece of rock fell on over heads. Kanan taught how many continents is the world, where is this sea and that city? Why to know what the old shahs did... what the human needs...Such stupid words... (Q1 z mektebi, 1909).

In his article “Once again for women protection publicist Rahim Malikov (1886-1936) also applauds the raise of woman problem by “Molla Nasraddin, and called this as the irreplaceable service for the Eastern world. R.Malikov, having graduated from Kazan University, faculty of Mathematics and Physics (1912), got in touch with Mollanasraddinists and publishes correspondent letters with signature “Owl. Very correctly did he say: “In general whipping bravely the injuries in Muslim society... “Molla Nasraddin made a huge step, and made its enemies to solve the woman problem.

R.Malikov not only defended “Molla Nasraddin but also wrote works about the hard and unbearable situation of the Azerbaijan women, as well as invited intellectuals to think about it and to chose the exact path.

In his works he mentioned the names of A.S.Pushkin, A.S.Qriboyedov, M.Y.Lermantov, A.N.Nekrasov, V.N.Gogol, I.S.Turgenev and A.N.Ostrovski with respect, highly appreciated role and position of M.F.Akhundov in literature history. R.Malikov approached to journal "Molla Nasraddin sensibly and applauded the struggle against the world-the forth named as capital which brings the women into hard situation and "crippling the worldwide proletariat.

Women freedom was one of the main topics of 20th century Azerbaijan pedagogical thought. Like M.A.Sabir, Abdurrahimbey Haqverdiyev, Mirza Ali Mojuz, Mammad Said Ordubadi, Yusif Vazir Chamanzaminli, prominent romantic poets Huseyn Javid and M.Hadi seriously dealt with this matter. A.Nazmi devoted tens of works to this topic both before and after the revolution. "Advice, "Our men, "To aunt with cracked heel, "Country flowers, "I am not marrying, "Expectation, "I wish I had not married, "To my 7 year-old daughter, "Address of a girl to Molla Nasraddin, "Our daughter, "Our wife differ with actuality of topic, being smooth, and power of impact. In these works as the aim of satire are chosen the women with black fates, fates of beaten innocent and little girls, fogies' calling them "Slanting rib, "Mind shortage and as the source and symbol of intrigue, treachery, faithlessness and their being home prisoner. The temporary wedlock, Muta marriage, polygamy, unequal marriages, and the conditions making the women home prisoners are attracted to the strict satire. Honour and dignity, self-respect, spiritual purity and high importance of Azerbaijan women are defended. In many of these poetries the satirical features of foggy husbands, sly and hypocrite confessors are drawn.

4. Discussion

Hussein Minasazov mostly published his articles dedicated to "Molla Nasraddin and its problems in "Zaqafqazy newspaper. His "Letter to Ahmadbay Agayev assisted very much in regards of determination of position of advanced forces to conservatives in respect of women freedom problem. H.Minasazov explained to Ahmadbay Agayev the flow of discussions and noted that this is not only argument or discussion, it is also a flaming struggle; "in one side there stand Fanatism, old traditions and thinking on the other side -innovation, young intellectuals, those who wish for new lifestyle; oldness removes "the man from progressive ideas and lighted opinions serving for the future and tries to chain him with middle ages fetters. The purpose of the oldness is to prevent "the woman-one of the main matters of the century from "wake-up and enlightenment. The wish of conserva-

tives is to apply the word “woman as the insult and to isolate “muslims from mankind culture. H.Minasazov did not stop counting all this but also demanded from Ahmadbay Agayev who “knew shariya well to comment on woman problem which was strictly discussed by the muslim press and to speak from Kuran with conscience and honour. However his “Letter remained unanswered. A.Agayev refused to write about the truth. Because A.Agayev considered new thoughts as powder and fire and did not begrudge his talent and ability to strangle these ideas. A.Agayev’s remaining indifferent to “Letter did not fail H.Minasazov, on the contrary increased more his rancour and rage against the enemies of “Molla Nasraddin.

One of those who created the hard and unbearable description of sharia for women was A.Haqverdiyev. In his tragedy “Breaking down hearth, from Sona khanum – a personage who wishes regretfully free days we can read:

Oh God, till when our mouths will be shut, when will be able to say freely what we have in our hearts, or will our words will remain in our hearts and turn into grief and tuberculosis? Will we see those days or not. “Although Sona khanum could not see “those days those after her became the members of free and happy society with equal rights (Nemanzade "E.Haqverdiyev").

The call of mollanasraddinists to spiritual and moral perfection and humanist behaviour, propagation of moral features analysed and described the attitude towards women in the most modern meaning from the point of view of legal equity, their thoughts on public life made a new path in Azerbaijan and East in general.

5. Conclusions

"Molla Nasraddin" magazine is the first magazine in Azerbaijan that openly advocated for gender equality between men and women. A new generation of poets, who grew up at a time of revolutions and wars in the early twentieth century pursued reformist and educational ideas in their works.

The magazine has faced harassment from the political authorities and religious communities, which considered publication directions of the magazine as an anti-Islamic activity. Due to this, the magazine was repeatedly boycotted, and its staff received threats.

Through to the " Molla Nasraddin" publication directions women began to fight for their rights, they no longer felt themselves as "bargaining chip".

Nowadays, Azerbaijan is a secular state that guarantees equal rights and freedoms to all citizens, regardless of gender, race and religion. Azerbaijani intellectuals that raised difficult social issues influenced it in the firstplace.

This article shows the historical aspects of legal equity formation in Azerbaijan and shows the influence of intellectuals on the public opinion.

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The Conventions of Courtly Love

SANKO PEREZ

UCLA

"Courtly Love" is conventionally associated with Chivalry. The ideas of "Courtly Love" were probably first expressed in the love lyrics of the 11th century Troubadours of southern France, there may also be ties to Arabic love literature. Courtly Love was eventually codified and defined in the court of Eleanor of Aquitaine by Andreas Capellanus (Andrew the Chaplain) in his Latin text *The Art of Courtly Love* (c.1174). Scholars still do not agree as to whether any individuals ever accepted Courtly Love as a serious way of life or it was merely a court game or pleasant literary convention. It seems that lovers were tried and judged under the rules of Courtly Love in Eleanor of Aquitaine's court, but the seriousness of the trials is certainly in question. Some of the cases were more hypothetical proofs or examples of how a lover should behave than cases involving the actions of actual individuals.

Whether seriously accepted in every day life or not, the rules of Courtly Love have found expression in numerous medieval texts and lovers had expectations for proper action of the part of themselves and their beloved based on many of these ideas. Sometimes Courtly Love seems especially chivalric, but at times (Guinevere/Lancelot/Arthur) its short comings are made quite explicit. Andreas's text often reads like a medieval seduction manual, but it also contains many commonplaces applied to love throughout medieval literature. A similar type of love is used in Renaissance sonnets and sonnet cycles. Women could be the lovers and men the beloveds, but that was more the exception that proves the rule.

Some of the Conventions are:

The Lover is smitten through the eyes and the beloved's image is imprinted in his heart/brain.

Initially, he fears to make his love known to the lady.

He suffers from love sickness, as a result he cannot eat or sleep and his health begins to fail.

He writes highly emotional letters to his lady. (And he spends much time lamenting his lot.)

A go-between delivers letters between he and his lady and pleads his case for him.

The Lady holds herself aloof from his advances.

Eventually, she assigns him difficult tasks so he may prove his love to her.

Once he wins the lady, the lover is ennobled and possesses all virtues and accomplishments (or he believes this will happen).

Absolute secrecy of their love must be maintained.

The knight is a faithful champion of his lady.

The Lady inspires the knight to achieve more than he could without her.

Stories differ on how innocent their love play is and on how shamefully their actions may be interpreted..

There may be set backs in his progress to achieve his lady's love that cause him to lose faith in himself.

With love interests of lower station the treatment of the lady may become increasingly less noble.

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30TH ANNIVERSARY OF THE INTERNET @ UCLA

It was on September 2, 1969 that the world's first Internet connection was established on the UCLA campus, ushering in a new mode of communication that today spans the globe and touches the lives of millions worldwide. The first node of what was then known as the ARPANET was connected under the direction of Computer Science Professor Leonard Kleinrock, whose research into "packet switching" provided the technological foundation upon which the network was built.

To commemorate this historic day Prof. Kleinrock and the UCLA School of Engineering and Applied Science brought together the "four fathers of the Internet" and other visionaries to share success stories, discuss opportunities for entrepreneurs and consider the Internet's profound potential as a tool for social change.

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Welcome

Albert Carnesale

Chancellor, UCLA

Frank Wazzan

Dean, UCLA School of Engineering and Applied Science

Leonard Kleinrock

Professor of Computer Science, UCLA School of Engineering and Applied Science

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Panel 1

Gorillas

We bring together industry leaders whose vision and subsequent technological breakthroughs contributed to building the Internet and changing the world's economy. Panel members discuss how their respective companies led the industry by creating the building blocks for today's new digital economy.

B. Kipling Hagopian - Panel Moderator

Co-Founder and Partner, Brentwood Venture Capital

Christine Hemrick

Vice President of Technology Communications, Cisco Systems, Inc.

Daniel Rosen

General Manager New Technology, Microsoft Corporation

George Vradenberg III

Senior Vice President Global and Strategy Policy, America Online, Inc.

Ronald J. Whittier

Senior Vice President and General Manager Intel Content Services, Intel Corporation

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Panel 2

Netpreneurs

Fueling the Internet frenzy in the stock market and the marketplace, these Internet entrepreneurs are taking advantage of the business opportunities that rapid technological advances have created. Panelists relate their own experiences and discuss the phenomenon of "cybergrowth".

T. Willem Mesdag - Panel Moderator

Co-Founder and Partner, Brentwood Venture Capital

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David Bohnett

Founder, GeoCities

Eric A. Brewer

Co-Founder and Chief Scientist, Inktomi

Sky Dayton

Founder and Chairman, EarthLink

John M. Payne

President and Chief Executive Officer, Stamps.com

Henry Samueli

Co-Founder and Chief Technical Officer, Broadcom Corporation

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Panel 3

eConsumers

Social observers, educators and business leaders discuss the far-reaching ways the Internet influences the lives of everyday users. Topics include e-commerce, education and the evolution of a global community.

Patt Morrison - Panel Moderator

Writer and Columnist, *Los Angeles Times*

John Perry Barlow

Co-Founder and Vice Chairman, Electronic Frontier Foundation

Jeffrey Cole

Director, UCLA Center for Communication Policy

Alan C. Kay

Vice President and Disney Fellow, Walt Disney Imagineering Research and Development, Inc., The Walt Disney Company

Dan Lynch

Founder, Cybercash, Inc.

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Wrap-up

Beyond Today's Internet

The four fathers of the Internet comment on the previous three panels and point to the future as they see it. Drawing on decades of experience and pointing to developments to date, they articulate their visions for the future rollout and impact of the Internet.

Stephen Segaller - Panel Moderator

Director of News and Public Affairs, Thirteen/WNET New York

Vinton G. Cerf

Senior Vice President of Internet Architecture and Technology, MCI WorldCom, Inc.

Robert E. Kahn

Chairman, President and Chief Executive Officer, Corporation for National Research Initiatives

Leonard Kleinrock

Professor, UCLA Computer Science Department.

Lawrence G. Roberts

President and Chief Executive Officer, Packetcom



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Editor-in-Chief
Carolina Beltrán
Faculty Advisor
Efrain Kristal

Website: <http://www.studentgroups.ucla.edu/mester/>
Like *Mester* on Facebook
Email: mester@ucla.edu
Attn: Editors of *Mester*
UCLA Department of Spanish and Portuguese
Los Angeles, CA 90095-1532
MESTER

The Department of Spanish & Portuguese is part of the
Humanities Division within UCLA College.
5310 Rolfe Hall, Box 951532 | Los Angeles, CA 90095-1532 |
P: 310-825-1036 | F: 310-206-4757
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